The Cherubim or Figure of the Great Ones ..



The Christian Covenant in Hieroglyphicks. and the Origin of all Such among the Heathens.

כבר יהוה

GLORY or GRAVITY

ESSENTIAL and MECHANICAL.

WHEREIN

The Objects and Articles of the Christian Faith,
Are Exhibited;

As they were originally and successively Reveal'd,
HIEROGLYPHICALLY,
By Representations in FIGURES.

ANDAS

WORDS were adapted to, and LETTERS revealed to record, the Ideas of those Figures; the Words are so explained: and each by the other illustrated.

With fome Account

OF

The Origin and PRESENT STATE of the Doctrine of the Adversary.

Ву Ј. Н.

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M DCC XLIX.





GLORY

OR

GRAVITY.

HE Word TET fo TET and others still behind should have been inserted in M.—

fine P. because a Person who had no Beginning is

comprehended under those Names. The Title is used for the Name of a Person in the Essence. We have shewed that all Ideas of the Essence, and of the Persons in it, or of their Persections, are taken from Objects material, visible or understood by the Senses; and the Ideas

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of the Actions of the Persons, from their Actions. This Idea of Glory or Gravity, is taken from the Light in Irradiation, from the Fire of the Sun to the Circumference; so ris used also for one of the Names, the Light, the effablished Emblem, which emblematically represents that Person. And 'tis also used for a supernatural Appearance, a Representation of that Type in Miniature several Times, if not always, with a personal Similitude, with distinguishing Infignia: And 'tis used in the several Parts of Speech for the Actions of that Person, and for the Actions of the established Emblem. I am to shew or prove what the established Emblem was, and is; what the supernatural Reprefentations were; what was typically predicted or exhibited by them; who was and is that Person; what the Actions of the Person were, and are; what he has done, and does, and what he is to do; what the established Emblem did and does; and I am to shew how exactly the supernatural Emblem exhibited the Person, and how the established Emblem represents that Person, and how its Actions suit the Actions of that Person. And to shew that the primary

primary Actions were attributed by the facred Scriptures, and Believers, by Prediction, and Completion, and what is yet to come, to the Original, that Person. And that the typical Actions were attributed by the Scriptures, and both by Believers and Imaginers to the established Type; and that the Imaginers also attributed to the Type what belonged to the Original; and that what Light was to the Gentiles, Glory was to the People of Is-And that giving Vision is but one Part of the Action of this Type, that it is the Ruler, the chief Agent in every Action in Matter, and that even giving of Vision, and all the rest, are performed by its Irradiation, and confequently by Expansion, and thence by Compression.

Marius I. " כבר its Signification, and that of its Derivatives is, Fatigue, Weariness, a Burden, or what causes Fatigue or Weariness; a Multitude, or the Pain in Child-birth; as a Verb to gravitate, make heavy, to gravitate in the material Sense of the Word, to fatigue, to labour—Hiphil, to make or cause to be heavy or gravitate; to load, burden, to harden—to be increased or multiplied; heavy, weighty, ponderous, wealthy, rich, great, manifold, numerous, copious, hard. 111. It signifies Glory,

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Magnificence, and whatever Words are formed from thence, to become honourable, glorious, famous, noble-to glorify, to honour, Honour, Glory, Majesty. -Chaldee, to be heavy, or weighty, or glorious, in Quantity or Quality'; in Magnitude or Multitude; in Weight or Number; in Riches, Honour or Glory." Cocceius, " בבר Excellency; and, absolutely speaking, the greatest in Degree; which is like a Weight, with which one compared to another preponderates or outweighs him." Castel. " הבר heavy, increased in Growth, or Weight, or Hardness, in Number, Riches, Honour or Glory,—it is opposite to slight, abject, easily thrown aside. S. Contempt." 70b vi. 3. It would be heavier than the Sand of the Sea. Prov. viii. 24. When there were no Fountains of Waters raised by Compressure. Ibid. xxvii. 3. A Stone is heavy, and Sand טל (Castel. Projection or Depression) depressed; but a Fool's Wrath is heavier than them both. Nah. ili. 3. A Weight of Carcases. 2 Sam. xiv. 26. It was heavy on him, therefore he polled it. Psal. xxxviii. 5. As an beaug Burden, they are too heavy for me. Isa. xxxii. 2. The Shadow of a heavy Rock. Exod. xiv. 25. They drove them beavily.

heavily. Exod. xix. 16. A heavy Cloud upon the Mount. כבר Glory, Gravity, is put in Opposition to קלל and קלה Malediction, Levity, Contempt, materially and spiritually. Job. xxxix. 34. I am light, what shall I answer thee? Hos. iv. 7. I will change their Glory (or Gravity) into Ignominy, (or Levity). Hab. ii. 16. Thou art filled with Ignominy (or Levity)

for Glory (or Gravity).

Glory does not appear to be a Root, or have a separate Idea; but to imply that the Root of Weight is applied to beneficial Purposes, or to valuable Actions, or Things, fo Glory, in the highest Sense, is the Name for that Person, who, as Glory or Light, one of the emblematical Names in a lower material and mechanical Sense, manifestly diffuses Beneficence every way, gives that Life, the Power of Vision, Stability, Strength, Motion, proper Tendency, &c. included under the Word Gravity to Man, and what is for his Support and Benefit to other Things in this System. But as each Agent has a Name expressive of each different Action, so the Name for the Light, as it performs this Action, to give Weight, to press, to make hard, so compress: And as the Compresfure near the Earth is always weaker on

A 4

that Side, to over-press, over-weigh, overbalance, and so give Tendency or Motion that Way: As Compression, of which Gravity is the Difference, gives Adhesion to Atoms of Solids, so Solidity, Stability; builds up strong; and all the Conditions which fit them for Use or Benefit, too many to enumerate; fo the Glory of Bodies, in opposition to Unstability, the Condition of Water, Fluid; applied in each Sense to Men, Weight, Firmness, Expansion of the Fluids within, so Strength to the Mind, Resolution, and ultimately to God, Gen. xlix. 4. & al. ind James i. 8. axaraçar , inconstant, keep not their Figure, Place, &c. 2 Pet. ii. 14. asnointes, ibid. iii. 16. aug Deis nai acheixtoi, unlearned and unstable.

As Weight is the Idea of material Power, and as Prevalence, to what weighs against it, is the Superiority of that Power; and as overcoming in Power, in performing Actions of Beneficence, is the Glory of the Agent; so, that which, emblematically in that Sense, prevails is the Glory. Hence he, whom that Emblem represents, and who in that Sense spiritually prevails,

is emblematically called the Glory.

The Natural Idea is always to be preferved; as a Verb, it is to compress, and fo to give Adhesion to the Parts compressed, proper for Solids; and as the Excess in Compressure is Gravity, so to give Weight or Tendency to move in that Line, where 'tis least compressed, as an Agent, is the Gravitor; when natural, 'tis that which compresses, and so gives Weight: As a Person, 'tis he that gives Weight; so when 'tis applied from the natural to a spiritual Sense of Actions, or Things, even up to the Highest: Hence an eternal Weight of Glory. The Idea is carried to the Weight of Riches, Worth, Merit, and to every thing, even to the Weight of Words, as מאום are statera Scales by which we weigh Things, fo the is the Ears by which, or the Faculty they give an Idea of, we prove the Ideas in Words, as Job xii. 11. Doth not the Ear try Words. Of which to the main Point in its Place.

An insuperable Difficulty lies upon a Writer, who begins to explain, or has explained a Number of Things, or Parts in a System, before they are all explained and even published. As all Ideas in Scripture are taken from material Things and applied upwards, one cannot so much as settle an Idea first, where 'tis of an Agent one takes the Idea from, till every Branch

of its Operation upon every Subject in the System is settled. If one be proving one Part, and do not prove the Whole, one is not at Liberty to take in the whole Idea till the Whole be proved. But every one, who perhaps knows not a Tittle of the Matter, will be at Liberty to tell you that you affert Things you have not proved. I am forced to borrow Pieces out of Tracts. wherein I have explained the Operation of the Agents upon distinct Subjects, to explain what I am publishing from Time to Time, to help to compleat the Ideas. And if ever those Tracts I borrow from come to be published, which cannot be done at once, those who make Objections, will then have those Parts of the Idea proved. But, as there is but one Agent in Nature for one Species of Operation, upon every distinct Subject throughout all this System, I take it for granted, that, if I prove that an Agent performs that Species of Action upon any Subject, 'tis Proof that it performs that Species of Action upon every Subject in the Whole. And till they can prove that it is not so, I must proceed in that Manner; and when they please to shew me how I am to trace and deduce fuch Truths in a more methodical Manner, it will be time enough for me

to answer the Objections, or make Apo-

logies.

As the Light, the material Glory, collects each proper Atom out of infinite Numbers, and impels it from the first Atom to the last, in the natural Body of Man, to its proper Place, fixes it there; and fo Atom by Atom, builds up the Man, supports the Parts of the Body, gives it Motion, Strength, &c. and makes it capable of Sensation, and gives it the Means of Sensation and Perception of its felf, and other Objects, and the Pleasures which thence arise, of which below: This is to give us an emblematical Evidence that the true Light, the real Gravitor will perform that which has always feemed most difficult to Reasoners; that he will detach the dissolved, disfused Atoms of our Bodies, after they are, as we term it, dead, rotten, &c. and put each in its proper Place, put each Body together again in Statu quo; according to this Idea confolidate those for Solids, render those for Fluids fluid, with infinite Improvements, fo that they shall endure to all Eternity: This is one of the Attributes of the Glorifier, the Gravitor. Yet this is not the Consummation of the Idea. As the Light, the Gravitor gives every Body here the Weight Weight it has, by which we are enabled to keep our respective Stations, &c. That which is the highest, most beneficial, or which compleats all the rest, is yet behind. As he had Stability, Firmness, Strength, Weight, Resolution, Perseverance, &c. to overcome all Temptations, to perform all the Parts of Rightcousness which Mankind should have performed, nay, even to fustain the Vengeance due to all Mankind for Sin; so a Right to transfer what was wanting to those who should be qualified to receive of him; his prop Perfections were to make Over-weight for the Imperfections of all such; though few or none will then find themselves qualified to infift. upon the Wish made by Job xxxi. 6. Let him weigh me in Balances of Justice, that God may know חמחי my Perfection: When he was better informed, Job xxxix. 34. Behold I am light, what shall I anfwer thee? Pfal. lxii. 10. The Sons of Men in the Balance are lighter than Vanity. Dan. v. 27. Thou art weighed in the Balance, and found wanting. Yet, let what will be wanting, or whatever be cast into the opposite Scale, the Gravitor has Weight enough to throw in to overweigh, to cast the Scales, for all those who have come into his Terms; and that fhall

and

shall make each of them be accounted worthy to be made like his glorious Body; and he will support and enable them to receive and furnish them with Perception and Pleasure, such as we can have no Ideas of; and he will give and make them capable of receiving a Weight of Glory from him to all Eternity. I leave the Case of those who trust to their own Weight, and shall be found too light, for some other to describe.

To put the Construction out of doubt; there are plain Words used in reclaiming this, which determine the Point, Pfal. 1. 23. חודה He that facrificeth חודה Confession, יכברנני glorifieth me, (attributes Glory to me). Marius, הבו " Every Sense of this Word is to sacrifice, slay, by cutting the Throat, or decollating a Sheep or any other Animal, for a Sacrifice or a Feaft—Thence the Noun is an Hoft, Victim, Sacrifice. מובח A Sacrificer, an Altar, or that upon which he facrifices." He who observes the Appointments, sacrifices a Type of me, and confesses, gives me the Glory, the Power of giving Weight to Matter, so of ruling here emblematically, and of giving Weight to him fo redeeming, glorifying him hereafter. This was the End of Sacrificing and Confession;

and this Confession where real, with commemorating the Sacrifice now past, is now the Terms of Salvation. Marius, ירה " Its Exposition is Projection—I. To cast, project, eject, dart, dart out, to impel or throw Arrows, or Stones. Piel. the same. II. Its Signification is Praise, Praise-worthy, or Confession. to confess freely, or acknowledge Benefits received, and to return Thanks for them, and with a grateful Mind praise, laud and magnify God——Thence Confession, Thanksgiving, Gratitude, Celebration, Praise, an Ode, Oration, Deprecation, and from thence a Sacrifice of Confession. III. Hence comes the Name Judeus, Jew—and the proper Name יהודה fehudah, Judah, being so called from his Mother's Confession, Thanksgiving, and Celebration of God. Hithphael. התורה to Judaize, to observe the Custom or Rites of the Jews. Chaid. Syr. Arab. the same. The Masorites call the Divine Name אדני read as it is wrote ודי because it is manifest that God is Lord of of all. Castel, it to cast, project— But according to the Law of the Peace-Offerings, Lev. vii. The Sacrifice of Confession or Thanksgiving was eat the same Day and Night. See Rabbi David, &c. Chald.

Chald. ידה Confession of a Debt, an Obligation, an Hand-writing by which a Person confesses a Debt. Sanhedrin xxix. 2. -also a Celebration, an Eucharistic or Thanksgiving Sacrifice. Lev. vii. 12. &c. -a formal Confession, viz. of Sins, which the Jews at certain Times are obliged to recite, &c. Syr. Samar. the same. Arab. Ar. עלי ידה " This is done by his " Help and Affistance:"—The Force and Violence of the Wind. Col. ii. 11.-The Power of God. Cocc.—Piel. in the Infinitive Mode, not to scatter, (project). Zach. i. 21. or ii. 4. It answers to זרות to ventilate, future. ויירו for ויירו Lament. iii. 53. They cast (projected) a Stone at me. From this Root is derived 7 an Hand. And hence הודה in Hiphil has its Signification, to be ready at hand, to give Help or Assistance, to be handy, as the Greek προχειρίζεδαι Or πρόχειρον έχων fignifies—(So, 2 Chron. xxx. 8. Give the Hand to Jehovah). It is opposed to מכסה covering. Pfal. xxxii. 5. I will confess my Defections to Jehovah, and thou tookest away the Iniquity of my Sin, Selah. So I Kings viii. 33, 35. And they shall be converted to thee, and confess thy Name; they shall confess that thou art him who is, and shall attribute Glory

Glory to thee; and that thou art truly as thou art called in thy Word, a God holy, merciful and just." This fort of Sacrifice is mentioned Levit. vii. 12. xxii. 29. 2 Chron. xxix. 31. And this is the Law of the Sacrifice of Peace-Offering, which he shall offer to Jehovah. If he offer it for TITA a Confession, then shall be offer upon the Sacrifice of TIM Confession, unleavened Cakes mingled with Oil; and unleavened Wafers anointed with Oil; and Cakes mingled with Oil of fine Flower fried. Besides the Cakes, he shall offer upon his Offering leavened Bread, with the Sacrifice of Confession, his Peace-Offerings. And he shall offer one out of the whole Oblation for חרומה an Heave-Offering to Jehovah: And it shall be the Priests that sprinkleth the Blood of the Peace-Offering, &c. So Baal Fehudah, mentioned in the second Part M. P. p. 147, 'tis likely, was attributing this Power to Baal. The Word החומה includes the Actions of the Powers of Light affifted by the Spirit, which form and move every thing in this System. This Manner of their Peace-Offering, when it was to confess, to attribute these Powers of Action, Motion, &c. to that Person in Jehovah the Type represents, which

which was the very Condition of their Peace, Plenty, &c. was of Bread, Oil, Oc. and no doubt fuch, and in fuch Manner, as either was from the Fall of Man, or as the Heathens had offered them to the Light. And as the Action of the Power הרם Hermes, the Projector, which I have explained, was included manifestly in this, and the Service they had paid to that Power was, as they render it, to heave or project Things, Part of this Offering was to be heaved or projected to that Person to render that Attribute to him: So Pfal. cxviii. 19. I will go into them, I will confess to 7 Jah. ibid. cxxxvi. 26. Confess to the Irradiator (the Light) of the Names; for his Mercy endureth for ever. Jer. xxxiii. 11. Confess to Jehovah of Hosts. The Names confess this, of which below. From Leah's Confession upon the Birth of her fourth and last Son, fhe called him יהודה Judah. Thence the Name of that Tribe; under this Name is couched that famous Prophecy, Gen. xlix. 8. Judah, thou whom thy Brethren shall praise (confess) thy Hand in the Neck of thy Enemies; thy Father's Children shall bow down before thee. Hence Pfal. cvi. 47. To confess to the Name of thy Holy One. Pfal, VOL. VI. CXXXVIII.

raise and confession

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cxxxviii. 1. To the Beloved. I will confess to thee with my whole Heart; before the Alcim will I fing Praise unto thee. I will worship in the Temple of thy Holy One, and will confess to thy Name, because of thy loving Kindness, TION (thy Pious One) and thy Truth; because thou bast magnified thy Name, אמרתך thy Word above every thing. Some Bird, which they fay is the Stork, is called fo made the Emblem of Benevolence, Benignity, of Mercy or Piety; hence all the emblematical Stories told of supporting his Parents, of the Pelican's feeding her Young-ones with her Blood, hold true of the Original. Much Stress seems to be laid upon this Confession, as I Kings viii. 33, 35. 2 Chron. vi. 24, 26. Pfal. c. 4. cv. 1. cvi. 47. cxxii. 4. cxl. 14. Ifa. xxv. 1. of the Name hereafter. Hence Mat. xii. 48. Who are my Brethren?-50. Whosoever shall do the Will of my Father which is in Heaven. The Jews, in the lxx. have, instead of Irradiation of Light, only given that to Jehovah, which was due to the Man, predicted under the שהלל אקרא . as 2 Sam. xxii. 4. יהודה I will call upon the Irradiator, Jehovah, so shall I be saved from mine Enemies. And And lower down in that State this Word became the common Name of the Race of Abraham, who left his Country upon this Confession, and of their Religion, and of the Land, Gen. xxix. 35. Now אורה will I confess to Jehovah. had the to confess? Nothing but that that Name Jehovah was Creator, Former and Master of these Powers which formed and brought forth the Child; and that he was hereafter to reform us, make us Weight, &c. as above. This was the Distinction between the Jews and all the Nations upon the Earth, this was to Judaize; from this Root all forts of Praise or Acknowledgments of his Power in this System arose; and the Word to impel, to move, to project, is used for them all in common; and from this Idea all the Operations in the spiritual System are taken.

As The Gravitor is applied to the Light, so is the Wonderful, a great Action performed by an invisible Agent, so used for many of the great Miracles; and the Names are said emblematically to confess the Agent. The Person and the Type, Job xxxvii. 3. He directeth it under the whole Heaven, and his Light is upon the Wings of the Earth. After it a

B 2 Voice

Voice roareth: He thunders with the Voice of his Excellency. -The Irradiator (Light) thunders with his Voice, wonderful Things does he do, great beyond Knowledge-ver. 14. Hearken unto this, O Job; stand still, and consider the wonderful Agents of the Irradiator. Didst thou know how he on whom the Curse is, gave them Power, and his Cloud (the Spirit) made the Light to spine? Dost thou understand the forming of the Grains, the wondrous Works of him who is perfect in Knowledge?-Canst thou, like him, give an expansive Power to Æthers, strong as a molten Looking-Glass? Pfal. lxxxix. 6. And the Names shall confess thy אס wonderful Power, Jehovah. So Isa. ix. 6. the Child Christ is called downderful, one possessed of the great and invisible Power. And as it was predicted, that he and his Followers should work Miracles, and that the miraculous Gifts of the Spirit should be poured forth upon them, to enable them to publish the Gospel, to discern the Minds of Men, to speak Languages they had not learned, to understand the Hebrew Scriptures, to record the New Testament, to prophely, &c. so it was predicted when all these miraculous Powers and Actions should

should cease, viz. when the Jewish State should cease, their Metropolis and Temple should be destroyed; and that People partly destroyed, and partly dispersed in the strongest manner, that any Passage in Scripture can be worded, Dan. xii. 5. Then I Daniel looked, and behold there stood other two, the one on this Side of the Bank of the River, and the other on that Side of the Bank of the River. And one faid to the Man cloathed in Linnen, which was over the Waters of the River. How long shall it be to the End הפלאות of Wonders. And I heard the Person who was cloathed in Linnen, (which was the Habit of an Intercessor) who was over the Waters of the River, and he lifted up his right Hand, and his left Hand to the Names, and swore by him that liveth for ever, that it shall be for a Time, Times, and an half, and when he shall have finished the Scattering the Power of the holy People, all these Things shall be finished. The wonderful Actions in the Emblems continue; but all those who pretend now to supernatural Powers are Liars, Impostors, and Blasphemers. To return; as Light moving and acting, in that manner we call Lightning, is here reckoned one of the wonderful Actions, and was

the visible Emblem of Christ, so called the Glory, as in the New Testament, Mat. xxiv. 27. For as the Lightning cometh out of the East, and shineth even to the West, so shall also the Coming of the Son of Man be. Ibid. xxviii. 2. For the Angel (Agent) of the Lord descended from Heaven - his Countenance was like Lightning, and his Raiment as white as Snow. And as Light is the invisible and wonderful Agent which demonstrates the Glory of him it represents most, and fo by Eminence is called the Glory, as in its Actions of Gravity confolidating the Parts of Bodies, and all its other Offices, though 'tis out of my Way, I cannot forbear asking a Question: Are the Actions and Effects of Lightning, fuch as breaking Holes through the strongest Walls at Distances, one after another, melting Metals instantaneously, &c. nay, its Effects in Atna, &c. by Earthquakes, &c. from that Force of the Pressure of the Atmosphere, which they pretend to have ascertained? We shall consider a few of its other wonderful Actions in the latter Part of this,

Besides the Representation in Miniature of the Crown or Glory, or Light in Irradiation, which God was pleased upon special

fpecial Occasions to exhibit or shew to the People, of which hereafter; the Heathens, 'tis like, had made some inward Part of a Beast the Emblem of this, which is rendered, Marius, כבר An heavy, weighty Member, viz. the Liver. Castel, The Liver, the heaviest of all the Bowels. Chald. It is a general Name of that upon which Life depends. Erchin, c. v. 2." And the Heathens fearched in this for fomething, which they thought Discoveries of Things to come might be made from, as they had thought they might be from what with them it represented, as Ezek. xxi. 21. And he looked into the Liver. They have not made it clear which Member this was. Castel, Arab.-" The Center of Heaven—the Heart—the Middle and Height of Heaven. And the Middle and Handle of a Bow, and the Part from whence the Arrow is shot out." But, allowing it to be the Liver, the Jews were ordered to facrifice fomething which was against it, or upon it, יתרת Marius, " Excellency—a Nerve—the Pancreas, a Fibre." Castel, The Diaphragm. See Fuller's Miscellanies. Ver. 24. Above the Liver. Exod. xxix. 13. And thou shalt take all the Fat that covereth the Inwards, and the Caul above the Liver (Marg. B 4

(Marg. It seemeth by Anatomy and the Hebrew Doctors to be the Midrif) (but I think יתרה expresses Redundance, and that it is the Gall, because that Juice has the Effect aimed at here) that is above the Liver and the two Kidneys, and the Fat that is upon them, and burn them upon the Altar. It appears every particular Creature, facrificed emblematically, expressed its Design by its Name, inter al. the several Parts of the Creature, so the Redundancy of the Liver, with the Reins and the Fat, fo in other Repetitions, with or without fuch other Parts of the Body as had been made Emblems, according to the Species of the Sacrifice, as Exod. xxix. 13, 14. Sin Offering, v. 22, 24. Levit. viii. Of Confecration, Wave Offering. Levit. iii. 11, 16. The Food of the Offering made by Fire. Levit. xxiii. 19. Peace Offering. Ibid. 7. &c. Trespass Offering.

I need not produce the Evidence that a Pattern was shewed by God to Moses in the Mount, and by Moses to the Workmen of the Tabernacle, to form the Types, the Representations in it called, Heb. ix. 23. the Patterns of Things in the Heavens: Nor that a Plan was given to David, and by him to Solomon, for the Temple, though this was represented upon

many

many Things in each. This has a higher Origin, Pfal. cxiii. 4. Jehovah is high above all Nations, and his Glory ית in the Names; ibid. xix. 1. השמים the Names declare (are the Writers or Writings of) the Glory of the Irradiator of Light, and the Firmament sheweth his Handywork. 4. In them bath he set a Tabernable for the Light of the Sun, which is as a Bridegroom coming out of his Chamber, and rejoiceth as a strong Man to run a Race; his going forth is from the End of the Names, and his Circuits unto the Ends of them, and there is nothing hid from the Heat thereof. I hope this Text, and Isa. lxv. 17. will determine my plural Construction Names. I shall defer the further Explanation of this Emblem to the latter Part, where it will be treated of under the Sense of the Gravitor, that the Description of its Actions may appear together.

I shall mention the supernatural Representation of this, emblematically in Miniature, as Exod. xxiv. 16. And the Glory of Jehovah abode upon Mount Sinai, and the Cloud covered it six Days, and he called unto Moses, on the seventh Day, out of the midst of the Cloud. And the Ap-

Appearance of the Glory of Jehovah was like devouring Fire. I shall defer the rest to its Place below.

Glory placed emblematically upon a Head is called a Crown, fo upon the Head of the High Priest, Exod. xxviii. 2. Thou shalt make holy Garments for Aaron thy Brother, for Glory and for Beauty. And after enumerating the Vestments, &c. v. 40. for Glory and for Beauty. So upon the Person he represented; of which, and many more hereafter. Psal. viii. 6. And wilt crown him with Glory and הדר Honour. So upon the feveral Things crown'd in the Tabernacle and Temple; as Exod. xxv. 11. the Ark and the Propitiatory Seat, &c. supernaturally, as upon the Vifage of Moses, that which represented the Gift of Tongues upon the Heads of the Apostles. So Kings, as they are supposed to be Viceroys of Christ, are crowned; and in their Crowns are the Leaves of Oak as an Emblem of the Covenant. And, in Painting, Glory is the immediate Mark to represent Divinity, the second Person in Christ, or the Glory in the second Perfon resting upon a Man. An Emblem too often used or abused, by affixing it to the Heads of those who have no Right to it, and so is wilfully mistaken. In Hebrew there

We can know nothing of what was covenanted by the Aleim before this System was created, but what they have revealed in Scripture; and though 'tis faid the Aleim Jehovah created and formed this System, and Man, yet 'tis also said that the second Person created them; and as it appears that he took upon him the Work of Glory, (if Man fell, to redeem him) it may be in a more particular Case said. that all Things were created by him, and for him. And 'tis also in a particular Case faid that he has the Administration in this System. And absolutely, Isa. xliii. 7. that Man was created for his Glory. And, as what he undertook was fure to be accomplished, he had the Glory of doing this Work from the making of that Covenant, John xvii. 5. And now, O Father, glorify me with thy own self, with the Glory which I had with thee before the World was.

I have shewed that the manner of the ordinary Administration in this System is by

by the Irradiation of the spiritual Power, and by the Irradiation of this material Fluid chiefly by that of Light; so say the apostate Jews, Buxt. Chald. p. 2007 717 -" From the Dispersion of the Rays of the Superior and inferior Kingdom Zohar, in Gen. xxxviii. 2. Postellus renders it in Strength, Projection of the Rays of the Sun, i. e. Radiation, Splendour of the Sun." In the Treatise of Power I have mentioned the Chief, or what is strictly Irradiation, Hallelujah, which is only irradiating Light, which has the perfonal Rule here, but perhaps was meant in the highest Sense, so oftenest repeated, till I was ready to shew how, and what Glory was, and to shew the Irradiation of the other two. I could not till then fix it to the second Person: The Irradiation expressed by the Word הלל exhibits this Person: And the Emblem, the irradiating Light, is also the Emblem of Glory, and the lxx. have rendered Hallelujah, doza Glory, Pfal. ciii. 36. cv. 47. cxlvii. 9. cxlix. 9. cl. 5. and ההלה Exod. xv. 11. Isa. lxi. 3. so Psal. lvi. 5. In the Aleim I will ascribe Irradiation of the Light to his Word, (of which Word below) Pfal. cv. 3. Ascribe ye Irradiation in the Name of his Holy One. Pfal. lxvi. 2. Sing forth

the Glory of his Name: Ascribe the Glory to his Irradiation. Psal. cxlviii. 4. Render to him the Irradiation of Light, ye Names of the Names. So Isa. vii. 14. he was called by the Direction of the Holy Ghost אמנואל the Irradiator with us. As all others were, this was misapplied by the Heathens to one of the Names, Fer. xlix. 4.

1. 38.

Great Disputes have been about the Name of one who was to fucceed the Race of the Fewish Kings, or Rulers in that State, Gen. xlix. 10. שילה Shilah, afterwards the Name of the Place where the Ark and Cherubim first stood in Canaan. It had been called שלם and and . was the same, or near Bethel. But the Tabernacle, with the Emblems, was called שילה from the Person represented there, as it was frequently called the Glory or Place of Glory. And often by another of his Names, also represented there, of which The Word is compounded of w below. who, the Jod as a Sign in lieu of 7; fo to irra- ילה from הלה or doubled ילה diate. So he who has or will irradiate, or will be irradiated, compound as שלהבשהי &c. I find myself justified in this from Gusetius, who in his Lexicon, from two Words of the Root הלר or הלל where the

n is changed in the first for the Sign of the Tense, and in the second for the Sign of a Noun, Gen. xlvii. 13. חלה Prov. xxvi. 18. מתלהלה, and others have made the Root retaining the Signification in the latter to be made, because to irradiate Light, is the Idea of the second Person in the Essence. But the Man who pretends to that is mad. As in the Text; As a Madman who casteth Firebrands, (Flames or Sparks) Arrows and Death-and faith, am not I in sport. And they have been superlatively mad who have attributed that Power to Orbs, Stones, &c. The same Manner of Termination is used in הלך But as that Idea was too gross even for one leavened with the Doctrine of the Rabbies; and though the first is evidently to be distracted, as they had construed it to Labour, he has attempted to prove its Relation to the Root לאה to labour, to be fatigued; but that will not do; the א in לאה is always radical, so it must stand till——He who irradiates, The Light come: So Ezek. xxi. 25. And thou profane wicked Prince of Israel, whose Day is come, when Iniquity shall have an End. Thus faith Adonai Ichovah, remove the Diadem, and take off the Crown: This shall not be the same, exalt him that is low, and and abase him that is high. I will overturn, overturn, overturn it, (perverted, perverted, perverted, will I make it) and it shall be no more, until he come whose Right it is, and I will give it him: Hos. xii. I. And Judah yet reigns with it the Irradiator, and with the

Holy Ones is faithful.

We can give no Idea of the original Name, Glory or Gravity, but by the Type, in a material and mechanical Sense. He by the Motions, Actions, or Effects of the Light, in this Sense the Gravitor, in this Machine the Names, performs every thing in the support of this material System, in moving the Orbs, in circulating Water, in the Production of Vegetables from Seeds, and Animals from Eggs, &c. so Light is the Glory of the Names, and the Subject, the Object of Man's Admira-Which Irradiation is expressed by several of its most visible or sensible Effects upon other passive Matter in geneneral; upon Solids, by their being formed and kept folid; upon Fluids, by being compressed, upon both, by giving a Tendency or Gravitation towards the Orb of the Earth, or impressing Weight upon every Atom of them; and in their being moved (where not obstructed) by the Com-

pressure

3

pressure or Impulse of Light, assisted by the Spirit; and therefore the Word is often and more properly translated Gravity, or Gravitor, of which together in the latter Part.

Irradiation in general is expressed by the Word yo, not only for this Irradiation of Light outward, but also for that of the Spirit inward, and for the supernatural Representations, but in spiritual Administration. Job iii. 4. Nor let the Light shine upon it. Ibid. xxxvii. 15. And his Cloud cause the Light to shine. Ibid. x. 22. And Irradiation like that of concreted Grains (Spirit). Deut. xxxiii. 2. Jehovah-irradiated from Mount Paran. Pfal. 1. 2. Out of Sion the Perfection of Beauty, hath the Aleim irradiated. ibid. 1xxx. 2. Thou that dwellest in the Cherubim, irradiate. Job. x. 2. And irradiate upon the Counsel of the Wicked. Pf. xciv. 1. YN Irradiator of Revenges, Jehovah, Irradiator of Revenges shine forth; lift up thyself thou Judge of the Earth. This is also ascribed to the Names the false Aleim, Ezek. xxviii. 7, 17.

In relation to the extraordinary Work of the Redemption of Man, the Glory in a mixed Sense, spiritually and corporeally, by voluntary Covenant, was

like

like the Light, to be sent forth and diffuse itself. The second Person under the typical Names of Irradiator, The Glory, That Person in Jehovah was to be united with Man, that he might be able, in this Part, to diffuse himself in Beneficence to Men; that that Person might be able to persorm perfect Righteousness for all Mankind; to suffer the Wrath of the Father, satisfy Juflice, and attone for the Sins of all Man-And, in despight of the Subtilty, Envy and Malice of Satan in seducing Man, should defeat, overcome, and so justly sentence him to everlasting Torment, and redeem Man; and thereby reclaim fuch, as would believe, to love the Aleim, and to be fit to be beloved by them; to conquer Death, to take Possesfion; and finally put them into the State which was intended for Man.

As the Power of Irradiation, though in the whole fluid Substance the Emblem is, as one may say, in Action mechanically divided, one Part to the Fire, one to the Light, and one to the Spirit; so that Power, in the Essence it represents, is, as one may say, by the Covenant occonomically divided to the Father to punish Sinners, to take Vengeance of them in Christ; to the Light the Son to rule the Vol. VI. G. Church,

Church, to redeem and give new Life to Men; to the Holy Ghost to lead, or drive, to comfort and sanctify them, to inspire the Prophets to reveal Things past, and to come, to write, so record the Scriptures; and whatever else is ascribed to each Person in Scripture. And I shall shew, under other Words, in the typical Actions, that each Person acted his Part in the Irradiation; and that the Person represented by the Irradiation of Light was the Glory, when I come to explain them below.

As this glorious Action of redeeming Man was not in the Power of any other Being; as this was the Action by which the Wisdom, Power, Goodness, &c. of the Aleim towards Men appeared to his intelligent Creatures, Angels and Men (if I might be permitted to judge) more than in creating this System and Man, and which was expected to produce Admiration, Love, Oc. in Men; and with relation to the two Parts, the Types, and the Completion, 2 Cor. iii. 9. For if the Ministration of Condemnation be Glory. much more doth the Ministration of Righteousness exceed in Glory; if there had been no Opposers, this Act, in the common Acceptation of the Word, might have been called their Glory, and he that perperformed it the Glory. But in a stronger Sense; after the Devil, that Hierarchy of fallen Angels, in Envy to the Man who was to have that Glory, had made Aleim of the Names, ascribed the Gift of such Powers to them, as would have secured Man from falling, and tempted Eve to acknowledge the Power of giving fuch Gifts to them, and thereby separated Man from the true Aleim, made him subject to Death, &c; and after, upon this Scheme, the Heathens universally made the Names Aleim, ascribed all the material Actions in the Names to them, and imagined that there was Power in them to redeem Men, and make them happy hereafter; so made the Names Usurpers of the sole Prerogative of the Glory of Febovah Aleim, and their Rivals; possessed them of the only Tribute Jehovah requires of his Creatures, and of that which only can qualify the Creatures for future Happiness; as the Contest between the Jews and Heathens was, who or what were the Aleim, who had covenanted and fworn to deliver them here, and to redeem them for hereafter, the Name or Attribute of this Person and this Power in the Name, is in infinite Numbers of Places reclaimed; under you Gen. i. 8. The Aleim called the Expansion the Names.

Names. Job xxxvii. 18. Canst thou like him give an expansive Power to the Æthers, (Strugglers) which are strong as molten Glass. Pfal. cl. 1. Ascribe Irradiation of the Light to him in the Expansion of his Strength. Deut. xxxiii. 26. There is none like, the Irradiator of lefurum, who drives the Names to thy Affistance, and in his Magnificence the Ethers. Psal. Ixviii. 35. Ascribe Strength to the Aleim in Israel: It is his Height and his Strength in the Athers. lxxxix. 7. What in the Ether can be compared to schovah? & al. Prov. viii. 18. Riches and Glory are with me. Josh. vii. 19. Give, I pray thee, Glory to Ichovah the Alcim of Israel, and make Confession unto him. 1 Chron. xvi. 28. Give unto Ichovah Glory and Strength, give unto Ichovah the Glory his Name. Pfal. xxix. I. Ascribe to Jehovah the Sons of אלים (the two Agents that irradiate) ascribe unto Jehovah Glory and Strength; give unto Schovah the Glory of his Name. Pial. Ivii. 9. Awake my Glory, awake Lute and Harp; I myself will awake early; I will confess to thee, O Lord, among the Nations, that thy Mercy is great unto (as) the Names, and thy Truth unto (or, as) the Ethers. Exalt thy-Self. felf O Aleim above the Names, let thy Glory be above all the Earth. Pfal. Ixvi. 2. Sing forth the Honour of his Name, make his Praise, his Irradiation glorious. Pfal. lxxii. 19. And bleffed be his glorious Name for ever, and let the whole Earth be filled with his Glory, Amen and Amen. Pfal. exvi. 6. Honour and Majesty are before him, Strength and Beauty are in his Sanctuary: Give unto Jehovah, O ye Kindreds of the People, give unto Jehovah Glory and Strength. Give unto Jehovah Glory his Name, bring an Offering, &c. ibid. lxxxvi. 9. And shall glorify thy Name. Ver. 12. And I will glorify thy Name for evermore. Jer. xiii. 16. Ascribe Glory to Schovah your Aleim, before, &c. Isa. xlii. 8. I Jehovah, be my Name, my Glory will I not give to another, so my Irradiation to graven Images. ibid. xlviii. 11. For my own sake, even for my own sake, will I do it, for how should be be polluted, and I will not give my Glory to another. ibid. xliii. 7. Even every one that is called by my Name. For I have created him for my Glory, I have formed him, yea I have made him.

Upon any great Occasion or Manisestation, whenever these Powers or Actions, or the Property of them, especially the Delivery of the Believers here, or the Redemption of them then afterwards, and for hereafter, were necessary to be afferted, or were called in question; as upon the Fall of Man, when Promises were made of Christ, and Redemption by him, to Abraham and his Adherents, as we suppose, under Persecution in Mesopotamia; when the lews were to be delivered from the Egyptians; when the Terms of Redemption were renewed to the Jews; when the new Tabernacle by Appointment was fet up; when the lews were to be miraculously supported with Food and Water in the Wilderness; when they had finished the first Temple; when they were in the Babylonish Captivity; upon the Birth of Christ; upon his Transfiguration; upon the Descent of the Holy Ghost; upon the Conversion of St. Paul: Besides other Miracles, this Glory, was supernaturally exhibited in Miniature, emblematically by an Irradiation of Light, fometimes in a Cloud, fometimes without in the Air; and, that it might be distinguished from the Light of the Sun, and that its Figure and Motion might be more perspicuous, its Rays are said to be near the Colour, and its Motion quick like Fire. Indeed Light Light together (without the Mixture of Spirit, as it is in every Part of this System, except behind the Orbs) could not appear otherwise but like Fire. And that it shone or fent forth a Brightness, a Splendor of lesser degree, visibly distinguishable, and often mentioned; and 'tis feveral times expressed, that the Figure of this Person was in this Light, and perhaps it was at other times included in the Appearance, under the Term Glory, without Descrip-And this Splendor was afterwards visible in the Person, the Glory represented. This has been partly shewed in my Essay to the New History of the Bible, as far as the Translation in use would carry it, and in my other Writings occasionally; but being now my Subject, I must explain it more particularly.

Though all Places, Things, and Beings, are always in the Presence of that Person who could redeem Man, and continually subject to the Irradiation of his Power; yet this Emblem represented, as one must express it, that his Eyes were immediately fixed upon that Place; that he saw their Mistrust of his Power, or what else occasioned it. This shewed that his irradiating Power acted then and there, and consequently that it was able to act in any

C 4 Place

Place, at any time, to perform the Actions in question. That this was well understood is manifest; because at first Sight of it, without asking any Questions; whenever it appeared, it infallibly determined all Disputes, produced at least Fear and outward Submission in the most obstinate, made them sensible of the immediate Presence of the spiritual Power of that Person in that Place; and to the Faithful was the Evidence of their Happiness here and hereafter. Though the mechanical Power in Light, produced by Irradiation, effected in the support of this System by Compresfure, Gravity, &c. whose Beneficence is diffused from the Center to the Circumference, was well known to be his material Power; by which, as above hinted, by the Action of that Light in Expansion, he formed this World, Creatures, &c. as well as Rules in it; which is a continual Emblem of his spiritual Power, and of his Personality, wherein he, the second Person, was represented: And, though at the time of several of the Appearances of this supernatural Emblem the Glory, they had the Pillar of the Cloud by Day, and Fire and Light by Night; yet, as the Superiority or Controll of the material Agents and their Powers, had been contested, this proved prov'd to Sense, that the second Person had not only power to controul the mechanical Power in the Names, and produce a supernatural Motion of Light in the Matter of them, but even to represent or exhibit the Emblems of the three Agents in them, the Cherubim, and secondarily of the Trinity, of which he was one; and himself in the Figure of a Man placed above them on the Throne, and vested with the Expansion, &c. the Insignia of their Power, and consequently with the Power of the Trinity. And, as every Appearance exhibited, or Action perform'd typically, look'd back to the original Power, and the Terms settled by Covenant, and forward predictively to what was to be accomplished; and as each Person appeared and acted typically in his respective Emblem, so this shew'd that Christ exercised this Power; fo should be able to accomplish what he had covenanted to perform.

Jehovah, the Name, is emblematically faid to go into the Cloud, to dwell between the Cherubim in S. Sanctorum on the propitiatory Seat (the Coverer, the Expiator, a young Lion) the Ark and the Ising were of the same Dimension. The Ark I suppose, as the Table, had a Ledge of a hand breadth about its top, and a Crown

Crown of Glory placed upon that Ledge; fo the כפר flood upon the top of the Ark. within the Crown; so the Irradiation, fupernaturally, was from the 30, or from him upon it: so upon the Chariot, which represents the Administration; so under the Feet of the Figure of the Man, about his Head, of which below. So this Person fays, Exod. xxv. 20, 22. That he would there meet Moses and give Directions; so ib. xxix. 42. And I will meet there the children of Israel, and be sanctified in my Glory (or me the Glory) Numb. vii. 8, 9. That he spoke to Moses from thence: So Levit. xvi. 2. - speak unto Aaron thy Brother, that he come not at all times into the holy place within the Veil, before the Mercy-Seat, which is upon the Ark, that he die not: for I (the Light, the Glory) will appear in the Cloud upon the Mercy-Seat.

The Jews say, Schind. Lex, p. 830. "By the Presence of God is meant the Glory of God which appeared in the Holy of Holies between the Cherubim, of which at the End of the Gemara, ch. 1, &c. Boderian's Syro-Chald. Lex. In the Hebrew is to Honour, Glorify, Lev. x. Psal. xlix. whence CEIT Glory, by which Name, in their Mysterious Books, they

mean

mean the Divine Presence or Shechinah." The Apostate Jews have impos'd upon themselves and us, by concealing the defign of the Cherubim, in changing the distinguishing Epithets of Name, Glory, Oc. with Jehovah for Shecinah, and making this Emblem of the second Person, the Name Jehovah, the Glory Jehovah, &c. the only Person which existed or dwelt there; and infinuating from thence, that there was no more Persons but one in the Essence existing. I shall shew them, that there was three Persons dwelt there emblematically with the Emblem of Man. which was to be taken into the Essence. So Buxt. Chald. Lex. 2398. " They had five things in the first, which they wanted in the second Temple; the Ark, the Mercy-Seat, and Cherubim were the first thing: the Divine Majesty the second thing: the Holy Spirit, which is Prophefy, the third thing: the Urim and Thummim, the fourth thing; Fire from heaven the fifth thing." And they fay this Glory always dwell'd upon the כפר 'Tis certain it was present there upon occasion, perhaps sometimes in a Cloud. This Glory was also with the Cherubim, when they were supernaturally exhibited abroad, because they then had no Temple there; so they are called Heb.

ix. 5. The Cherubims of Glory, Ezek. i. 1. The Names were opened, and I faw Visions, the Aleim. 4. And I looked, and behold a Whirlwind came out of the North, a great Cloud, and a Fire unfolding itself, and out of the midst thereof, as the Colour of Amber, out of the midst of the Fire. Also out of the midst thereof, the likeness of four living Creatures. And this their appearance, and the Similitude of Adam to them. And every one had four faces. 10. And for the likeness of their faces, they four had the faces of a Man, and the faces of a Lion on the right side, and they four had the faces of an Ox on the left side: They four also had the faces of an Eagle. 22. And the likeness of the Firmament (Expansion) upon the heads of the living Creature, as the Eye (or sparkling) of the terrible mapa, stretch'd forth over their heads above. 26. And above the Firmament (Expansion) that was over their heads, was the likeness of a Throne, as the appearance of a Sapphire-stone; and upon the likeness of the Throne, was the likeness of the appearance of Adam (a Man) above upon it. And I faw as the Eye (or sparkling) of השמל, as the appearance of Fire round about within it: from the apappearance of his Loins even upward, and from the appearance of his Loins even downward, I saw as it were the appearance of Fire, and it had Brightness round about. As the appearance of the Bow, that is in the Cloud in the Day of Rain, so was the appearance of the Brightness round about. This was the appearance of the likeness of the Glory Jehovah: And when I faw it, I fell upon my face, and I heard a voice of one that spake. Ib. viii. 2. Then I beheld, and lo, a likeness as the appearance of Fire; from the appearance of his Loins, even downwards, Fire: And from his Loins, even upward, as the appearance of Brightness (Splendor) as the Colour of Amber; and he put forth the form of a hand,—and the Spirit lift me up,—and brought me in the Vision of the Aleim to Jerusalem, to the Door of the Inner Gate that looketh towards the North-And behold the Glory of the Aleim of Israel was there, according to the Vision that I faw in the Plain. Ib. ix. 3. And the Glory of the Aleim of Israel was gone up, from the Cherub whereon he was, to the Threshold of the House, and he call'd to the Man, - and Jehovah Said unto him, -ib. x. i. Then I looked, and behold, in the

the Firmament that was above the head of the Cherubims, there appear'd over them as it were a Sapphire-stone, as the appearance of the likeness of a Throne: and he spake unto the Man. 4. Then. the Glary Jehovah went up from the Cherub, &c. 18. Then the Glory Jehovah departed from off the Threshold of the House, and stood over the Cherubim .-And the Cherubim-went-and stood at the Door of the East Gate of the House of Jehovah, and the Glory of the Aleim of Israel was over them above. This is the living Creature that I faw non fubter, vice, instead of [a substitute of] the Aleim of Israel, by the River of Chebar, and I knew that they were the Cherubims. Every one had four faces, &c. ib. xi. 22, 23. So Eccles. xlix. 8. It was Ezekiel who saw the glorious Vision, which was shew'd him upon the Chariot of the Cherubims. From this appearance of Man upon the Throne, and Dan. vii. 9. and Texts in other parts to this purpose, the ignorant Jews took their Notion of a temporal King and Kingdom. So first of Images, Buxt. Chald. 879. R. Moses Ben-Majemon. in his commentaries upon Mifnajoth, in Avoda sacra, cap. 3.- soli (that is to the Shemosh the Light) " the figure

figure of a king, wearing a Crown, and fitting on a Globe." This was their Name, with the Insignia of Rule, they set up upon the Tower of Babel; and hence their Chariots for the Shemosh, 2 Reg. xxiii. 11, ec. But to return to the Cloud, the Tabernacle, and Temple. The Tabernacle was call'd, Pfal. xxvi. 8. The Place of the Tabernacle of his Glory. Pfal. xxix. 9. In his Temple, he is described all over Glory. Pfal. lxiii. 1. My Soul thirstethto see thy power and thy Glory, so as I have seen thee in the Sanctuary. Plal. cl. 1. Hallelujah, ascribe Irradiation, to 78 the Irradiator in his Sanctuary. Hence I Sam. iv. 21. When the Ark, &c. were taken, Eli's Daughter names her Son Icabod, because the Glory was departed from Israel. But, as the Glory went not with it, when that is spoken of, the Word is used, Psal. Ixxviii. 61. And delivered his Strength into Captivity, and his Beauty into the Enemies Hand. Hence this כפר is called, Fer. xiv. 21. xvii. 12. the Throne of Glory; and he who far there was called, Pfal. xxiv. 7. the King Glory. The Name which fat there was called, Nehem. ix. 5. Pfal. Ixxii. 19. the Name Glory. I Chron. xiii. 6.— That dwelleth in the Cherubim where the Name

Name is invoked. So 2 Sam. vi. 2. 2 Chron. xx. 9. For thy Name is in this House. He is call'd, Psal. lxxix. 9. דבר the Word (another personal Name) of the Glory of thy Name, which as an emblematical Name of a Person, comprehended not only the Person, but all the Manisestation in Actions, Effects, and Consequences. They attributed to him the Power of feeing and controlling. Isa. iii. 8. The Eyes of thy Glory. Pfal. xxix. 3. In the Irradiator of Glory thundereth. Job xxxvii. 5. The Irradiator thundereth with his Voice; He doth wonderful Things. Pfal. xciv. 1. They supposed the Glory could irradiate from that Place, and exercise that Power in any Place, as above cited, Pfal. lxxx. 2. Thou that dwellest in the Cherubim irradiate. ibid. xcix. 1. He dwelleth in the Cherubim, let the Earth decline. ibid. 1. 2. Out of Sion the Perfection of Beauty, the Aleim have irradiated.

As this is the most glorious Subject that ever Man as Man writ upon; as it leads me to the most glorious, most desirable Discovery, or Recovery of what has been designedly concealed by our Enemies, that ever Man made; as it brings the first or eldest Action that ever was revealed to Man, and the only Secret which he is concerned

to know, hierographically to Sense; that which was to keep the very Way to the Tree of Life, the Evidence of the Foundation of the Christian System; of the Trinity; of making the Covenant for the Redemption of Men; of taking the Man into the Essence; of the commemorating of the Covenant; and typically of the Manner of performing it; of exhibiting it above as a Propitiation for Men, which feems to have been referved to a very proper Time. I must make a short Digression, and shew the Doctrine of the Times, and from what Authority those who propagate it have taken it; that those, who are not yet determined, may fee the Evidence and the Prospect on each side, before they make their Choice. I ought to make Apologies for treating fo sublime and so extensive a Subject, in so concise a manner; but many Reasons force me to let it go so.

I have laboured to shew the Persection of the Hebrew Scriptures; I have shewed the State of Man before and after the Fall; I have proved a Trinity of Persons in the Essence; I have shewed the Object which the Jews worshipped, and that which the Gentiles worshipped, and many of the Rites and Ceremonies personned by each; their Philosophy in grots; and many other Things of Antiquity, which I thought were

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necessary to be known. But many who think themselves secure, seem to think these Matters of Speculation, and that nothing is of any Moment, or worth reading, unless you tell them the Design of the Discoveries, and why it concerns them to know such Things. I am now coming to the main Point, to shew what Benefit Believers are to have from the Aleim; so must state the Case, or recapitulate it in a few short Hints. How these Things were understood, and how they are misunderstood now, shew the Authors of such Mistakes, and the Consequences.

Man was created a free Agent, enabled to be directed by the *Aleim*, but liable to be tempted, to follow the Imaginations of other Beings, or of himself, and so to aim

at Self-fufficiency or Independency.

I have shewed that the first Institution was to avoid eating of the forbidden Fruit; believe, eat of the Tree of Lives, and be translated to Happiness.

I have shewed that he was tempted, forfeited that Happiness, became mortal, a

Criminal, and miserable.

The second Institution was believe, love the Aleim, and those who love them, represent the Manner and the Means of Salvation typically till it come, and be faved.

I have shewed that Believers, and the Jews, exhibited these Types, in hopes of Salvation from the true Aleim; and the Heathens did the same, in hopes of Happiness from the Shadows, the Names.

I have, in many Places, proved that all the Ancients, after the Fall, expected to be faved by Sacrifice, and that they thought the Brutes not sufficient: But the Jews expected an higher Sacrifice, and the Gentiles frequently, in their greatest Straits, offered human Sacrifice, nay even their First-born.

I have shewed that both Sides, all Mankind, believed that the same material Agents did every thing in this material System; the Believers and Jews, by God's Creation, Formation and Appointment; the Heathens so, at first, and afterwards mistook them for Aleim.

I have also shewed that, after the Confusion of Tongues, the Heathens preserved little Knowledge of their Gods, or of their Services, and the Poets, &c. by their allegorizing, destroyed most of that little they had preserved.

In this State of Confusion, the Philofophers found that the Air was no God; D 2 knew knew nothing of any other; found that this System was inanimate, and concluded there must be some Mechanism, Property, or Fate, that governed it: Others, ignorant of any Rules or Duties, began to fet up Morality, and, with what they called Reasoning, demonstrated that they knew no other; and so, that there was no other certain Way of attaining Happiness. This is the greatest Temptation that can be offered to Man; and, in another Shape, was what the Devil first put upon Man, when Man had it in his Power, by observing the Institution, to have made himself happy, viz. not to depend upon that, but to make himself happy by his own Means, or his own Way, which put it out of his Power: Yet such is the Vanity of Man, in the Condition that put him, that whoever proposes any thing of this kind, will always be heard with Applause.

I have shewed that after the Jews, by being in Captivity, had lost their Language, and the Knowledge contained in the Scriptures, they imagined that their Deliverer was to be not a Sufferer, but a great Prince; so that the Types which represented him were Originals, and were

to deliver, redeem them from Sin.

The

The Sum of their Institution was, that they should have no other Aleim; no Hope of delivering themselves from Sin, but by the Name Jehovah: So whoever set up either the Types, or their own Righteousness, or any other Means than such as Jehovah appointed and accepted, made these Means Aleim.

The Pharisees, towards the End of their State, had placed their Hopes in a strict Observance of the typical Services which were in their own Power, and which they could perform; and so, though it was performing Part of the Institution, they attributed the Means of Salvation to themselves, and neglected to attribute it to him who was to have been represented by those Shadows, so were guilty of having other Aleim.

In this State, Christ found many of the Jews, and some of the Gentiles; and tho' he performed all the Miracles which were predicted to be the Evidence of his Person, and though he performed all Righteousness, yet these blind Notions spurred on the People to put him to death, and thereby he performed the Remainder; so all that was typissed of him, and made Satisfaction for the Sins of all Men.

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The last Institution is believe, love the Aleim, and one another; commemorate the Manner, and the Means of Salvation, and be saved.

Since the World seems to be fond of those who, without regard to any Institution, or indeed without knowing any thing of the Design of any Institution, Reason, as they call it, or talk out of their own Heads, or after such as themselves; besides what I have said of the Jews and Heathens, it is necessary to say something of one who appears, to me, to have been the Original of this sort, and who I think was a Mulatto, neither Jew nor Heathen,

and worse than any one of either.

Soon after Christ had performed what was promised and predicted of him, while his Disciples had the Power of working Miracles, Gift of Tongues, &c. a Renegado, who pretends to have been of the Jewish Race, some say of the Tribe of Levi, and calls himself Philo, who tells us himself that he was an Enthusiast. Philo, p. 393. "For (says he) if the Mind conceive any thing of itself, the Conception, for the most part, proves abortive and immature: On the contrary, whatever is the Fruit of a divine Impulse, is full and perfect. I am not ashamed to confess, that this

this has frequently happened to myself. Sitting down to write of the common received Opinions among the Philosophers, and knowing exactly what was to be faid, I found my Mind would not produce any thing, and so have got up, nothing done, condemning their Opinions, and admiring the Power of him who is, that opens and shuts the Inlets of the Mind. At another time coming quite empty, I have been filled all of a sudden, Thoughts falling down upon me from above, like gentle Showers of Rain, or Flakes of Snow; fo that, as if seized with the Spirit, I neither knew the Place where I was, the Persons present, myself, or what I was saying or writing.") Who had fludied the allegorical Way of Writing among the Greeks about their Gods, their Religion, and their Philosophy which was interwoven in it, because their Gods and their natural Agents were the same, and their then newly introduced Religion of Morality; and must certainly have heard of the Preaching of Christ, of his Suffering, and Resurrection, of the Miracles he and his Apostles performed, of the Doctrine they taught, and it is very likely have feen their Writings. I pass over the Testimonies of his keeping company with any of them; and he, with-D 4

out any Evidence or Pretence of understanding the Nature of the Hebrew Language, or the Design of the Sacred Scriptures, or of following any Translation, Paraphrase, Authority, Precedent, or even Tradition or Hearsay; except what he tells us be true, that there was an independent Sect of such who were possessed by some other Spirit than that which inspired Moses, who had lest off his Appointments and the Priesthood, and had set up a Religion for themselves, whom he calls The-

rapeuta.

Philo, p. 893. " They have little sacred Buildings which they call Semnea, or Monasteries, into which they bring neither Meat or Drink, or any other Necessaries for the Support of the Body (% no Sacrifice, no Symbols) but only the Law, and the divine Oracles of the Prophets, and Hymns, and some other Things which are useful for the Promotion of Piery and Knowledge—There are some among them who, in their Sleep, deliver excellent Sayings of divine Philosophy— In exercifing themselves in the sacred Volumes, they philosophize upon them after their Country Manner, and expound them allegorically; for they suppose that the Words are only Notes and Marks of some Things Things of a mystical Nature, which are to be figuratively explained. They have among them the Writings of some Antients, who were principal Leaders of their Sect, and have left them many Monuments of that allegorical Learning, by which, as original Patterns, they direct their Studies."--p. 894. " Then one of the most eminent of them stands up, and holds forth."— p. 901. " Their Expositions of the sacred Letter confift in Allegories. For these Men imagine the whole Law to refemble an Animal; the Precepts, being relative to the Body, the abstruse Parts, hid under the Veil of Words, relate to the Soul, &c." In despite of the Certainty of the Hebrew Language, and the Perfection of the facred Writings, (if that can be faid of a Person, who, for any thing that appears, knew nothing of either) he first had the Impudence to think the divine Writings, so Truths, might be treated in that manner; and to endeavour, by that means, not only to evade the Points in dispute between the then apostate Jews and Christians, or between them both and the Heathens, but the whole Institution of the believing Jews and Christians, nay even the Scheme of the Jews then in Being, to make a left of the Fall of Man, so of the Cove-

Covenant and Satisfaction, &c. Though he mentions it upon another Occasion, p. 202. "When Moses prays that Dan may be a Serpent, he does not pray that he may be like the Serpent that deceived Eve. p. 203. For that Serpent, the Seducer of Eve, is represented as greedy of the Destruction of Men: For so says the Curse, He shall watch thy Head, and thou his Heel, Gen. iii." He turns it off thus, p. 920. speaking of Abel's Murder, "There was a Murderer of his Brother at the very first, before Mankind began to multiply. This is that first Wicked-one, who first stained the pure Earth with human Gore; who first put a Stop to its diffusive Fruitfulness, and flourishing Increase, who was the first Author of Corruption to the human Race, and gave us the fad Reverse of Death for Life, Sorrow for Joy, Evil for Good." To make the End of typical Sacrifices giving of Thanks, in opposition commends another Sect. p. 876. " Among the lews who live in Palestine and Syria, there are some whom they call Effeans, about the Number, as I think, of four thousand. They have their Name from their Sanctity, because they are most religious Worshippers of God, though they offer no Sacrifices to him, but form their Minds

Minds to a State of Holiness." p. 877. " No one makes Arrows or Darts among them, or any other Instruments of War. -They condemn the Authority of one over another as impious and unjust, and contrary to the Law of Nature-They exercise themselves wholly in Ethics or moral Philosophy, under their own Laws derived from their Ancestors; which are fuch, as none can understand without the Assistance of divine Inspiration.—One takes the Bible and reads out of it, and then another of a superior Skill expounds the difficult or obscure Places. Manner of Expounding chiefly confifts in Parables, in the Way that was antiently in use among them-They abstain from Swearing and Lying." Let us hear his own Opinion; p. 158. "Therefore, if you fee any one that hardly takes any Meat or Drink, or refuses to bathe or anoint himself, neglecting his Dress, lying on the Ground, or having very bad Covering, and afterwards pleasing himself upon account of this Temperance, pity his Error, and shew him the true Way of real Temperance; for as yet he has only practised useless Severities, and oppressed his Soul, as well as Body, with Hunger and other Calamities. Also if any one uses Sprink-

Sprinklings and other Purifications, he makes his Body clean indeed, but fullies his Mind; or if one, who abounds in Wealth, build a Temple, at a great Expence, and continually facrifices Hecatombs, and adorns the House he has dedicated with precious Gifts, sparing neither Gold nor Silver, nor Workmanship which exceeds the Materials, even this Person is not to be set down in the List of the Pious; for he has erred from the Way of Piety, by placing his Holiness in Ceremonies, and giving Gifts to him who is not to be bribed, and flattering, where Flattery can have no place. God is pleased with true Worship, and the Sacrifice of the Soul alone."—p. 229. " Holy Rites and Faith in Sacrifice are a very pretty Shoot, but that Evil Superstition is apt to grow to it, which must be cut off, before the Plant can thrive—For God is delighted with Altars that burn with no Fires, which are furrounded with a Choir of Virtues, not with Flame and Blaze, &c."-p. 231.-" Some think God pleased and placated with Temples, Gifts, Sacrifices, &c.—but it is better to worship him with Praises and Hymns, not sung out with a fonorous and melodious Voice, but fung in the pure Mind, which God alone can fee." That you may not suspect he was turned

turned Christian, p. 1118. " Was it not well expressed, when he said that an incorporeal Soul was to be the future Sacrifice; but not a double Mass, a Mixture made up of mortal and immortal?" He is here allegorizing Levit. ii. 2. and makes the whole Intent of every thing in the Bible a lingle of Words, out of his own Imagination, chiefly accommodated to Morality, the Scheme then on foot among the Heathens, and to his Septenarius, which, when he knew not what to fay, he constantly plagues his Reader with; or when he is speaking of Things, which were most of them inflituted to reclaim the foolish Notions the Heathens had run into about the seven Spheres in their Object of Worship. After he had, by the enthusiastick Dreams of himself and his Sects, superseded Moses's typical Law, and the Righteousness of Christ; and set up the Righteousness of each Person for himself, in its stead; he, at p. 1099, & seq. when the Temple was in danger of being defiled, and when he, as 'tis faid, was employed to follicit the Emperor to prevent it, pretends to talk of their Temple, and their facred Laws, with abundance of Concern, which shews he was then a Hireling even in Religion. In the Edition translated by Gellenius, & al-

al. Franck. 1591, in one of the Testimonies printed before it, Photius in Biblioth. Cod. 103, 104, 105.—" He (Phile) often errs in his Accounts of Things that are foreign to Jewish Affairs-There are other little Pieces of his handed about. which contain moral Disputations and Explanations of the Old Testament, where he generally turns the Letter into Allegory. And I am of Opinion, that he was the Parent of that Method of allegorizing the facred Scriptures, which crept into the Church.—There is a Report that he was initiated into the Christian Rites, but apostatized on some Disgust .- He had got fuch a Reputation among the Greeks, from a Knack of Writing, that it became a Proverb; "Either Plato Philonizes. " or Philo Platonizes."

As the Heathen Converts to Christianity, except those who had the Gift of Tongues, knew nothing of the Hebrew, so nothing of the Design of the Old Testament, except that little which appears in the LXX; as the Jews were not only ignorant, but vastly reserved, they took it as a Favour to be told any thing; they swallowed the first Account they had of it, and so have many, who knew nothing of the Design of the Bible since. And as his Descriptions of his God

are many of them the same, nay in the very Words which the Heathens had given of theirs, the Air; and his Description of the Creation is worded fo near what they meaned, that though he has affirmed it over and over, I cannot fay whether he allowed that or not: For as he attributes it to a Creature, or Creatures, 'tis impossible it could be any more than Formation, which was perform'd by the material Word and Spirit. And as Morality was the same both to Jew and Gentile, as I have shewed, where the Heathens by their Religion had not broke in upon it, his Scheme only confirmed what the Heathens had before Christianity, and made it an Innovation without any Foundation in the Bible; and for that Reason, I suppose, as far as my Memory ferves, never mentions it. As the Jews and Heathens had the same Philosophy, he had no Temptation to alter that; so in that Point he may be an indifferent Evidence, and I shall shew what he fays of that in its Place. If the LXX and the Authors of the Targums had been near as wicked as he was, the first Christians would have had no Account of the Bible; and it is likely we should have had a very poor one. And though the Rabbies fince have used all the Artifices they could invent invent to deceive us in the main Points, not one of them has had the Impudence to follow his Scheme. Any one who believes a Record contains the Evidence of his Title to a good Estate, much more any one who believes that the Bible records the Terms of his eternal Happiness, will find little Pleasure in the Elegance of a Writing intended to pervert that Meaning. 'Tis the Business of a Christian to shew that the Hebrew Scriptures were infallibly wrote, and that they contain the Foundation of that Religion; and to detect all who attempt to evade it. As Philo was the first who, under pretence of being of the Jewish Race, took this Liberty in Points of Divinity; and as his Books are the first of that fort extant, I cannot forbear faying that he has done the most Mischief that ever any Writer did, and is the common Parent of all the Herefics, false Notions and Evafions that have been revived fince, nay even of those which subsist at this Day; scarce any have been able to improve upon him.

In him you may fee Sir Isaac Newton's and Clark's Deus, God, p. 48." For even the whole World would not be a Dwelling-place worthy of God, who is himself a Place for himself, full in himself, and

fuffi-

fufficient for himself; and since God fills and contains every other Vacancy and Void; he can be contained by nothing, being one and all." p. 57. "God is understood to be the Soul of this Universe." p. 61. " For God fills all, penetrates all, leaving nothing void of himself." p. 339. " Who is ignorant that in descending he leaves one Place, and occupies another: But God fills all Places and Things, not contained but containing; who alone is every where and no where. No where, because he created Space and Place, together with Bodies (corporeal Substances): And the Creator cannot be contained in the Creature. Every where, because, by his Powers extended through Earth, Water, Air, Heaven, he has left no Part of the World void; but hath bound all together by invisible Bonds, so that it can never be loofed—Containing all Things in his Bofom, and penetrating all, even the least Atom; for that invisible and incomprehensible Being is every where." p. 141. "Who is here and there, and every where, filling the utmost Extent of all Things, and leaving nothing void of himself." p. 183. --- " Can he hide himself from God? Where can he go from him, who never is no where, who sees as far as all Bounds, VOL. VI. who

who fills the Universe with his Presence. and of whom nothing, no not the smallest, is deprived." p. 3c1. " Some of whom I have spoke before, from certain Passages in Scripture, believe him who is, to be fubject to Anger and Passion: But he is never affected with any Passions; for these are the Effects of human Infirmities." p. 574. " Place is taken in a three-fold Sense: In the first, for Space, filled with Body *: Secondly, for that Word of God, which God himself has filled full of incorporeal Powers."—p. 575. " In the third Sense, God himself is called Place; because he contains all, and is contained of none, and all return to him; and because he alone is capable of himself, filling and containing himself. — But perhaps one Word fignifies two Things, both the Word of God, and God himself." p. 512. " That which is contained, is always measured by that which contains. But Heaven, whose Symbol is the Candlestick, is of infinite Greatness. It is contained, but not in a Vacuum, as Moses teaches, nor by any Body of equal Magnitude, nor by an infinite Body, according to the prodigious fabulous Accounts, which we have taken notice of, in the mention of the Tower of Babel: For God is its Boundary, and

^{*} i. c. A Vacuum Plenum, or Full-Void.

Ruler and Governor: Therefore as that Being itself is incomprehensible, so whatever is terminated by him, is incommenfurable to us *." p. 148 -" Of thefe Virtues, that which is of God, is real and essential; because God alone exists essentially: Upon which Account he necessarily fays of himself, I am who I am." p. 699. " Nothing that is created can be very God, (although he may be reputed as a God) because he wants Eternity, without which he cannot be a Deity." p. 389. —" For also God, who is the Intelligence of this Universe, says, that his Word or Logos is his House, which the Mediator perceiving, openly confesses, &c." p. 416. "But of God he thinks very different: That the primary God is neither the World, nor the Soul of the World; neither are human Events to be attributed to the Stars, or to their Conjunctions. But this universal Machine is contained by invisible Potentates, which the Architect has extended from the Extremities of the Earth, to the Extremities of Heaven, providing thereby for the Safety of the whole,

^{*} Philo here bears hard on our modern Tower of Babel Men, whose Calculations of Distances, Magnitude, &c. of the Stars, &c. are not behind any Accounts of their Predecessors.

lest the Frame which he had so beautifully put together should be dissolved. For these Potentates are the indiffoluble Bonds of the Universe." p. 418. "God, who is the Mind of the Universe, is not beyond the Universal Nature of Things; is not the Contained, but the Container, and penetrates not only providentially, as is the Manner of Man, but effentially as is worthy of God *." Here he cites Gen. xxxi. II. construes Aleim Ocos, Lord; leaves out Bethel, and inserts, [in the Place] to serve his Purpose; " The Angel of the Lord spake to me in a Dream-I am the God who appeared to thee, in the Place of God, where thou anointest a Stone to me, and vowed a Vow.-You fee, in the facred Writings, that Dreams are fent from God, not only by the most antient Cause of Things, but also by the Angels his Ministers and Apparitors.— The Holy Word, as a King, commands others to do this or that, &c." p. 599. " I am the God whom thou sawest in the Place of God.—This Passage is not to be passed over cursorily; but diligently to be examined whether there be two Gods; for we read, I am the God who appeared to thee, not in my Place, but in the Place

Well said, Philo! well copied Clark!

of God, as if of another: What therefore shall we say? Why that there is really and truly only one God, and that the Word is abusively or improperly applied to more: Therefore the Holy Scripture distinguishes the true God by an Article, (none here but 7) faying, I am the or that God. But it speaks in an abusive Sense, without any Article, when it fays, Who appeared to thee in the Place of God, adjoining nothing to the Word God. It also calls his most antient Word, God, &c."p. 600.—" I subsist and maintain the Nature of all Things—that they may be supported on a firm and folid Foundation, namely by my powerful Word or Logos, who is my Vicar General." p. 365. speaking of the Appearances to Abraham-" He perceived three Images of one Object, or Subject: One of the Thing itself, the other two, as it were, its Shadows; which often happens to People walking in the material Light, where sometimes, whether they be standing or moving, a double Shadow is cast. But you must take care you don't understand Shadows in a proper Sense, when spoke of God; here is an Abuse of the Word used for no other Purpose, but by way of Illustration, the Truth is far otherwise. But to come as near to E 3 the

the Truth of Things as we can, the middlemost is the Father of all, properly called in Scripture, He who is: On each Side stand the most antient and nearest Powers or Potentates to him who is; of whom one is called the Creating Potentate, the other the Regal, that God, by whom all Things were made and fet in order; this, the Lord, &c." p. 368.—" He speaks to them not as three, but as one, faying, Lord, &c." p. 226.—" They call this Name the Lord God eternal: Which Appellations mean the Potentates of him who is: Lord, that by which he rules; God, that by which he is beneficent. Upon which account, holy Moses, throughout the whole fix Days Works, uses the Word God; for this suited the Potentate by which the Creator produced and adorned his Creatures." p. 588. " He shews 7acob a Dream in which the Lord, the Prince of the Angels, stood on the Top of the Ladder." p. 589. " The Name of the beneficent Potentate is God; of the Regal, Lord—which the Mediator understanding. as it seems to me, prays for a wonderful Thing, that the Lord might be made his God; for he would no longer fear him as a Prince, but love and honour him as one well deserving of him. From these, and and fuch like Paffages of facred Scripture, does it not behove Men, who have the Eyes of their Mind found and perfect, to look sharp, and see what the inward (or esoteric) Sense is, and to search out the Secrets of Nature, rather than rest on the bare Letter? Though we shut the Eyes of the Mind, and either, through Negligence, will not or cannot fee, the Chief-Priest of these holy Things admonishes, and gives us Courage that we do not despair, till he introduces us within the Veil, and, throwing in Light, shews us the most charming Mysteries, which are never seen This indeed is fit to be by profane Men. done." p. 673. " To this (the Crown) is prefixed a golden Plate engraved with four Letters, which, they say, signifies the Name of the Essence." Because they have translated him whom Hagar first called the acting Jehovah, the Angel of Jehovah, though she afterwards calls him Jehovah, without any Addition, he tells you this Story, to prove him to be an Angel, p. 481. " For Angels, the Scrvants of God, are looked upon as Gods, by fuch as are in Distress or Servitude."

He is not willing to let the Idea of the Essence, and the Persons exhibited in this System, be the Archtype; but he will

have the Names of the Names, the eternal Three, who are called by their Names to be the Archtype, to be in Ideas without Substance, or of another Substance, those to be the Archtype of these. p. 3. " For God, when, by divine Prescience, he foresaw, that a beautiful Copy could not be had without a beautiful Original, nor could any sensible Object be perfect, which did not correspond with the Archtype of an intellectual Idea, after he had decreed to make this visible Word, first formed an intellectual Image of it, that after the Exemplar of the incorporeal and most exact Image of God, he might compleat this corporeal World, the new made Copy of the more antient Original, which should contain as many sensible as the other intellectual Kinds." I do not find that he tells us what his God dwelt in before he made what he calls his Word, Heaven, Ideas, Potentates, &c. p. 5. speaking of Man, fays,—" He was formed after the Image of God. But if a Part is an Image of that Image, it is evident that this whole Species, namely, this universal World, bears more than Man, the divine Image: For it is clear that the archtypical Seal, which, we fay, is the intellectual World itself, that very archtypical Exemplar, the Idea of Ideas, the the Word of God-In the Beginning God made, signifies that the Heaven was first made. And indeed it is agreeable to Reason, that it should be the first Production, as it is the most excellent of the Things made, and confisting of the purest Essence: Upon which Account, it is set apart as the most facred Habitation of the Deities, as well the invisible as the visible." p. 512.—" There is one Archtype superior to us; another his Image, which is conversant with us." 'p. 593. " We cannot perceive that intellectual World, (or World of Intelligencies) which, by the Decree of God, consists of Ideas, any otherwise than by Comparison with this our visible and sensible World; because we can conceive nothing incorporeal, but by means of Body, or corporeal Images." p. 853. " Are you ignorant that not only this sensible Heaven, but also that intellectual one, which may be called the Heaven of Heaven, is God's; the Earth is also his, and all it contains, the universal visible World, and that other invisible and incorporeal one, after whose Exemplar this our World is framed." p. 6. "Therefore the Architect first of all made an incorporeal Heaven, an invisible Earth, and an Idea of Air, and a Vacuum, in the intellectual World.

World. The Air he called Darkness, as being black by Nature; the Vacuum he named the Abyss, for it is very deep, and gapes very wide. Afterwards he made an incorporeal Effence of Water, and also of the Spirit; last of all he made an incorporeal Flux of Light, and an intellectual Exemplar of [Hais] the Sun, and of all the Stars that were to bring Light to Heaven; dignifying the Light and Spirit with a peculiar Epithet: Calling one the Spirit of God, because it conduces much to Life, which proceeds from God its Author, and the Light he called very Good; and indeed, as I think, this intellectual Light is as much more lucid and splendid than the other, as the Light of the Sun excels the Darkness, the Day the Night, or as the inward Soul, the Governor of all the Mind, excels the outward Senses, by which we discern Things, and as the Eyes excel the other Parts of the Body. But this invisible and intellectual divine Word, and Logos of God, he calls the Image of God; and his Image is the intellectual Light, which made the Image of the divine Word, which declares (or interprets or reveals) his Generation, and is the supercelestial Star, the Fountain of the visible Stars, Oc." p. 851. "God is

the archtypical Exemplar of the Laws, and the Sun of the Sun, (or Light of Light, nais TE nais.) The intellectual of the fenfible, imparting from its invisible Springs, a visible Splendour to the Things which are feem" p. 1073. "Whereas it by far excels and exceeds the Limits of all natural Beings, which fall under Sense, it naturally refers to the World composed of Ideas, or the ideal World." p. 5. "Or if one may be allowed to speak out freely, the intellectual is none other but the Word of God, as Maker of the World. For an intellectual City is nothing else but the Thought of the Architect studying to build the City, which is to be the Object of Sense, from its intellectual Idea in his Mind. This is Moses's Opinion, not mine." "God existing in one Person, p. 1150. has two supreme Potentates: By these Potentates the incorporeal and intellectual World was made, the Archtype of this vifible World; the one being a System of invisible Ideas, as the other is of visible Bodies." p. 345. "God being but one Person, has many affistant Potentates, who confult the Good of the Whole; some punish the Guilty; but this Punishment is not damnable, being designed only to chastife and restrain their finful Courses. By thele these Potentates also was that incorporeal and intellectual World put together, the Pattern of this visible World; which consists of invisible Ideas, as this of ours does of visible Bodies."

Of the Creation of this material Type, p. 857. " Out of this confused Mass God formed all Things, though he did not touch it; nor was it fit that, rude and indigested as it was, it should be handled by that happy and omniscient Being: But he made use of incorporeal Potentates, whose true Name is Ideas, to form and put together the several forts of created Beings." p. 1151. " For when the Architect of the World, determining to separate and reduce into order, the confused and intermingled Materials of Things, and free them from their disorder'd Mass, and indiscriminated Confusion in which they lay, had begun to digeft, and fet Things in order, he fixed the Earth and Water in the Center: The light Substance of Air and Fire, he took up from the middle Region, fortifying on every fide the athereal Circuit, and making it the Limit and Bound of every thing within." p. 215. "Therefore the World was made of the whole Earth, and the whole Water, and the whole Air and Fire, not the least Particle being left without: Whence it necesnecessarily follows, that beyond, there is either a Vacuum or nothing, &c." p. 915. "fince all sensible Nature is infinite."

His Description of the visible Type, p.304. " God, with regard to himself, makes use of his Potentates in their utmost Purity, with regard to his Creatures, he tempers and allays their Vigour: For mortal Nature could not bear them pure and unallayed. Thou canst not behold the Sun in all its Brightness: [For the Sight would be exstinguished in attempting it, being darted and blinded by the Strength and Glare of the Rays; though the Sun is but one of the divine Operations, a Part of Heaven, an ætherial Globe.7 And thinkest thou that thou canst behold those uncreated Potentates, fuch as they are in themselves, furrounding him, and darting forth excessive Brightness? For as the divine Archite& has extended the Rays of the Sun from Heaven to Earth, to the end that the Vehemence of their Heat might thereby be remitted, and abated by the cool Air: (for by this he has so tempered them, that what is lucid being separated from Fire and Flame, the burning Force being allayed, and the enlightning Power retained, might agreeably meet and mix with its congenial Light in the Eyes:) For by the mu-

tual Concurrence of these two, by a kind of mutual Salutation, is Vision performed: So in the same manner the Knowledge and Wisdom of God, his Prudence, Juslice, and all his other Virtues, what Mortal can receive them pure and unmixed. when the whole Extent of Heaven, and this universal Frame, are not capable of them?" p. 576. "Nor is it any Wonder that the Sun, according to allegorical Rules, is likened to the Father and Prince of all Things; for nothing can be truly and adequately like God: There are indeed only two Things which are thought to bear any Resemblance, the one invifible, the other visible; the invisible is the Soul, (Jugn) the visible the Sun.—That the Sun is to be figuratively understood. may be collected from other Places; for God is the primary Light, as it is fung in the Psalms, The Lord is my Light and my Saviour. Nor is he only Light, but the Archtype of every other Light, nay more than the Archtype, if we call to mind the most antient Original, the Exem plar of his Word: For the Word is his Image, and the purest Light, but himself is like unto no Creature." p. 578. " In the third Signification, the Word of God is called the Sun, who is the Exemplar, as

we said before of the Sun (or Light) which traverses round the Heavens or Air, [confer P[al. exlvii. 18.]—In the fourth Sense. the omnipotent God himself is called the Sun, as I have shewed—but it is in a figurative Sense that the omnipotent Father is termed the Sun." p. 287. " In one Sense, the Air flowing about and on the Earth, is called the Spirit of God: [confer Pfal. cxlvii. 18.] p. 593. "This sensible World which we see, is nothing else but the House of God, who is one of the Potentates of the true Being, or Essence, that by which he is beneficent or good; for he calls the World the House and Gate of the true Heaven, of which I will explain the Meaning. We cannot perceive that intellectual World, which, by the Decree of God, confifts of Ideas, by any other way than Comparison or Analogy with this our visible and sensible World; becanse we can have no Idea of any thing incorporeal, but what we take from Matter and Body."

His Description of the first Name in the Type, or what it represents, p. 916. "But suddenly there shone out an incorporeal Light, more pure than the Æther, and revealed the Governor of the intellectual World: But this Governor, surrounded

with

with the most pure Light, can be neither feen nor felt, the Rays dazling and blinding the Sight." p. 246. " For as the Sun [o nais] at his Rising hides all the Stars, filling our Eyes with his superior Light; so as often as the Eyes of the Soul are irradiated with the fincere, pure, most bright and sensible Splendour of the Light-giving God, (or God the Irradiator) they can behold nothing else, &c. p. 577. " Do not you see that the Sun has one Effect at his Rifing, and another at his Setting? At his Rising all Things in the Earth are enlightened, but in Heaven they are hid." p. 954. " Since Fire is the Cause of Motion, and Motion the Principle of Generation, and without Motion it is imposfible for any thing to be generated." p. 824. " It is evident, that without the Light of the Sun there would not be fo many Qualities conspicuous in Bodies, Oc."

Of the second, p. 298. "This World is the younger Son of God, as being the Object of the Senses; for the elder is not the Object of Sense, but of the Understanding, and who, by virtue of his Birthright, stays with his Father; but the younger Son, (the World) the Object of the Senses, by his Motion, made Time to exist."

exist." p. 101. " But my Lord, the Word of God, is the elder Son."-If you can once get a false Witness into the Humour to be pleased to hear himself talk, or to fancy that others are pleased to hear him, he'll talk so much, that he'll make Slips enough to shew the Truth, and that will force him to own that he is lying. After he has run himself into innumerable Contradictions, and meets with a Text of Scripture, which is a flat Contradiction to all he has faid or can fay; when three had appeared to Sense, after he had allegorized two of them to Shadows, he is forced to throw off the Mask, and tell you that he is all this while juggling with you, and that it is not lawful to discover the real Truth in this great Mystery, unless you were a Disciple, and initiated into his Mysteries, the Points he had in view, which appear to be three; to please the apostate Jews, in admitting only one of what he calls Oeos, God; to please the moral Heathens, by making him fomething in the Heavens like their Oeds, God. And though. he knew, and has owned that there were three material Names, and that they were made Agents, he takes the indicative, appellative, or attributive feminine Names of the Light and Spirit, or of the Son and Holy Ghoff, VOL. VI.

Ghost, and makes them intelligent Powers; fo makes fomething in the Heavens like the Heathen Trinity, Potentates to this Theos; two of which he makes his Agents in Formation, and attributes it to them, making them intelligent, which appear plainly to be the material Agents, Light and Spirit. And lastly, to avoid every Point of the Doctrine of the Christian Trinity, and all its Consequences, he attributes their Offices to these Agents, or to inferior Angels, &c. which he also makes to suit the Heroes, &c. p. 139. " For Abraham making hafte, and running with great Alacrity to meet them, bids Sarah (which fignifies Power) to make ready quickly, and leaven three Measures of fine Meal, and make Cakes upon the Hearth, when God himself, accompanied by his two supreme Potentates, Dominion and Goodness, they on each side, he, the one God, in the middle, worked up in the vifive Soul or Mind, a tripple Image of those Powers, each of whom fingly is not to be measured, (for God is unbounded, and his Potentates unbounded) but he is the Measure of all Things; his Goodness is the Measure of Good; his Power, or Dominion, the Measure of Subjects; he himfelf the supreme Ruler, is the Measure of all

all Things corporeal and incorporeal. Therefore these Potentates obtaining a limited Rule and Power, with regard to the rest, measure and weigh all other Things. It is good to have these three Measures leavened and mixed together in the Soul, that being convinced there is a supreme God, who is greater than his Potentates, and either appears without them, or in them, he may receive them, as the Characters of his Power and Beneficence, and be initiated into the most perfect Mysteries, which, as they are divine, he must not be too ready to divulge to every one; but keeping them treasured up, and holding his Tongue, enjoy them in fecret. The Cakes baked on the Hearth, which are called Encryphias, that is, hidden, are mentioned, to fignify that the facred and mystical Word of the Unbegotten, and his Potentates, ought to be hidden; fince every one is not fit to be entrusted with the Mystery of the sacred Orgia, or Rites: For an incontinent Mind lets every thing flow through the Tongue, and deluges every Ear, &c.—Wherefore, I approve of the Advice of those who, before they initiate Juniors in the great Mysteries—do not betray them by Speech, but treasure them in secret, &c." p. 6. " But after that in-F rel-

tellectual Light, prior to the Sun, shone forth, the adverse Shades gave way, God dispelling and separating them, who discerns thoroughly the Contrarieties of Things, and their natural Contests." p. 80. -" Let us pray with Moses, Deut. xxviii. 12. That God may open to us his Treafure, that sublime Word full of divine Light, which above he called Heaven." p. 92. "In like manner, the divine Word discerns most acutely, who is sufficient to fee into all Things, by whom we may fee whatever is worth feeing; and therefore Manna is white. What is more refulgent or more radiant than the Word of God? By the Means and Participation of which, even other Things shake off their Gloom and Darkness, desiring the Light of Souls." p. 93. " The Word of God is also superior to the universal World, more antient and general than all Creatures—But his Angel, who is the Word, is represented as the Physician of our Diseases, and that very naturally." p. 714. " As the Darkness vanishes at the Rising of the Light, and every thing is enlightened, just so it is when the divine Light illuminates the Soul." p. 312. " Until the divine Word inhabit our Souls, as a Temple." p. 500. " This Word is so sharp, that it dissects all

all Things." p. 33. " The first Man was formed after the most perfect Idea, and had all the Accomplishments of Body and Mind, but his Descendants partaking of the same Idea, necessarily preserve, though obscurely, the same Modes of Relation which are between the Father and themselves. But what is this Relation? Every Man, with regard to his Soul or Mind, is related to the Divine Word, the Seal of his bleffed Nature, or a certain Particle, or Splendour or Ray, &c." p. 577. " For the Soul, like Light, has the whole Rule over us, extending its Rays every way." p. 195. "God as King rules by Right and Law, having fet his Word, his first begotten Son, over them, who, as a great Viceroy, takes upon him the Care of this facred Flock." p. 140. " Therefore as that Unbegotten-one is before all Things which are begotten, fo the Word of the Unbegotten outruns the Word of the Creature, for it flies beyond the Clouds." [Confer Psal. cxlvii. 15.] p. 490.-" The Voice of God came to Abraham, as it were knocking inwardly in the Heart *:"-p. 302. " He distributes Munificence by the Administration of his Word,

^{*} This is the Spirit of Quakerism.

by whom he made the World." p. 221. "When he fays it was made by the Hands of God, it means his Powers or Potentates, the Opificers of the World." p. 507. " All other Things are vain by their Nature, or if they have any thing folid in them, it is made to adhere by the Divine Word. For by this, as by a Bond or Ccment, is every Essence consolidated; connecting or weaving together all Things, being its own Complement, and needing no other." p. 1142. " For in Truth the Stream of the Divine Word flowing with a continual and even Current, exhilarates and makes glad every thing." p. 312. " For until the Divine Word enters our Soul, as an House—or what else is to be called the Priest-when that Priest, the true Reprover, comes to us, like the clearest Light."-p. 509. "But the omnipotent Father has granted this high Privilege to that Prince of Angels, the most antient Word, that standing on the Confines, he might be an Umpire between the Creator and Creature. He also, as a Supplicant, deprecates the Immortal from Mortals, and is as a Legate from the great King to his Subjects, which Office he so willingly exercises, that he boasts of it, saying, I stood a middle one between you and

and the Lord: Namely, not unbegotten as God, nor begotten as you *, but a Medium, between the Extremes, acting the Part of an Hostage between both." p. 466. speaking of the Delivery at the Death of the High-Priest, " This is our Opinion, that this High-Priest is not a Man, but the Word of God, who is free from all Sin, -having God for his Father, who is the Father of all, and Wisdom for his Mother, who made all Things (Gr. is the Genesis of all Things) that are made.— His Head is anointed with Oil; and I fay, his principal or superior Part shines all around with splendid Light, as if it was covered with a Garment; for the most antient Word of him who is, is cloathed with the World, as with a Garment." p. 575. " Never departing from the Faith of God; but meet the Divine Word, the Mediator, who suggests the best Precepts, and fuch as are fuited to all Times and Occasions." p. 594. " The He-Goat and Ram are Heads of their respective Kinds, and these Animals are Symbols of the two perfect Words, of which the one purifies the Soul and frees it from Sin, the other cherisheth it, and fills it with good Works." Though the Name Jehovah be so often

^{*} Here is the Description of our eternal Generation.

used, he was not able to allegorize upon that, I find it but once mentioned upon the third Commandment, and there, as usual, to pervert it; though indeed, as you will see, it refers to one of his Potentates." p. 504 "The third Commandment concerns the Name of the Lord, not the creative Name, for that is inestable, but that which is predicated of his Potentates; for this is also prohibited to be taken in vain."

Of the third, p. 170. " But the Spirit of Life, Gen. i. 2. infused from the Fountain of Reason, is not Air in Motion, but a certain Character and Image of the Divine Power, &c." p. 287. "The Air in Motion upon the Earth is, in one Sense, called the Spirit of God, [confer Pfal. cxlvii. 18.]—in the other Sense, the Spirit fignifies that pure unmixed Knowledge, of which every wife Man is defervedly a Partaker.—Now this Spirit of Wisdom which is in Man, is divine, indivisible, upright, &c. and fills all around." p. 908. "The Divine Spirit from above inspiring his Soul." p. 394. "When we speak of God, we must do it in Terms far below his Essence, for the Potentates of him who is, are above all Description." p. 525. "The Burning-Lamps (Gen. xv. 17.) are the **splendid**

fplendid and shining Judgments of God, who is a Burning-Lamp, (Fire) which are wont to pass between the divided, and even opposite Conditions of which this whole Frame consists: For it is thus written—And Burning-Lamps passed between the dissected Animals, to the end that you might know that the divine Potentates can pass through the midst of Things and Bodies, without hurting them; for the divided Parts remain unhurt, and several Natures are aptly divided by these Potentates."

Of supernumerary Beings, p. 270. " For among created things in this mundane Frame, Heaven or the Air is the Holy Place where immortal and ever-living Beings walk about. P. 345. There is also in the Air a facred Choir of incorporeal Souls, the Attendants of the Celestial, whom the divine Oracles call Angels. This whole Army ranked into its several Corps, executes the Orders of its Commander in Chief; and obeys, as is its Duty, the One supreme Sovereign: Nor is there found in all these Forces a fingle Deserter from his Corps. The King furrounded with these his Ministers, employs them in such Affairs as it is not fit for God himself to meddle with:

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For though the Father of all slands in need of no Assistance when he wills to do any thing, yet he fees what becomes him, and what his Creatures; and he fuffers these his subject Potentates to act in some things, but gives them not a plenary Power, left they should make bungling Work of the Formation of things.—The primary Division of the Nature of Animals is into Parts opposite to each other, the brute and rational: The rational is again subdivided into mortal and immortal Species: Mankind is the mortal Species, the immortal is the Species of incorporcal Souls, which dwell in the Heaven and Air. These are free from Vices, having obtained from the Beginning an happy Allotment, subject to no Calamities—God, when he communicates to his Under-Agents his Will, faying, Let us make Man, thereby intimates that Man's Rectitude and good Qualities are to be imputed to God the fole Author; his Sins, or (ill Qualities) to others. For it was not becoming God to fow the Seeds of Wickedness in the rational Soul, and therefore he committed that Part to the Workmanship of his Ministers. For the Complement of the whole Work required that the Contraries of voluntary and and involuntary should be joined together, erc.—For it becomes God's Works to be fultable to his Nature; perfect, must ptoduce perfect: So the Punishment of wicked Men must be executed by his inferior Ministers:" (To prove this cites Gen. xlviii. 15. 16. and then fays) " hence it appears that the Good which nourishes the Souls of fuch as follow after Virtue, has God alone for its Author; but that the Portion of Evil is committed to Angels (and these have not the full Power of punishing) left his faving and merciful Disposition might be an Occasion to any to go on in their destructive Ways: Wherefore he fays (Gen. xi. 7.) Let us go down and confound; this Censure the Wicked deserve, but the Punishment was to be inflicted by his benificent, benign, and propitious Potentates: Which God knowing to be falutary to Mankind, inflicted by others. P. 216. There are in the Air — other Powers or Potentates not perceptible by any of our Senses. This is an Assembly of incorporiate Souls, ranged into different Orders: Some are configned to mortal Bodies, and after a certain Period are set at Liberty again: Some having a more divine Cloathing allotted them, disdain the Earth: Earth: The purest Souls inhabit on high near the very Ether, and these the Greek Philosophers call Heroes: But Moses, by a Name taken from their Office, Messengers, or Legates, because they are the Messengers of good things from the chief King to his Subjects, and according to their Necessities make Intercession to him for them *: P. 1153. - These Souls, Demons and Angels differ in Name, but consider them as one and the same thing, and you will be freed from that dead Weight of Superstition: For as the Vulgar divide these Demons into good and evil one, so likewise do they, Souls. P. 1134. And so some of the Angels are worthy of that Appellation of good, as being the Mediators between Men and God, and between God and Man; and on Account of this their commendable and good Ministry are stiled holy and sacred. Others again, if thou thinkest profane and unworthy of this Appellation, thou wilt not think amiss. P. 286. Those who are called good, are Messengers who go to and fro between God and Men, and are holy on account of their unblameable and honourable Office: Others on the contrary, are profane and wicked, whom you may justly call abominable (cites above and here) P [al. lxxvii 49.

^{*} Here is the Rife of Saint-Worship.

for Proof.) P. 586. The Heaven or Air he has filled with Stars, for each of these is not only faid to be animated, but to be the purest Mind—Some of these, such as are nearer to the Earth, and Lovers of Bodies, descend in order to be joined to mortal Bodies. Others return above, being separated after a certain Period from Body: And of these, some being smit with the Desire of this mortal Life, return again to it. Others weary of this vain World have called the Body a Prison and Grave, and fly from it as from a Dungeon or Sepulchre; and with light Wings feeking the fublime Ether, spend their Time there in divine Contemplation. There are indeed fome of the Purest and most Excellent of all whose Wisdom is of an higher and diviner Nature, who despising low and carthly things are the Ministers of the Omnipotent, the Eyes and Ears as it were of the great King, seeing and hearing all things. These, other Philosophers call Demons or Genii; but the holy Word Mesfengers, and by a very proper Name: For they are the Go-betweens to carry the Commands of the Father to the Sons, and the Prayers of the Sons to the Father *. Therefore they are introduced as afcending and

^{*} Another good Apology for Saint-Worship.

descending. Not that God, who beforehand knows all things, has Occasion for Informers; but because it is for the Benefit of us Mortals to have fuch Mediators and Intercessors, that we may have the greater Reverence for the Lord of all things and his chief Potentate, which made us formerly defire a Mediator, Exod. xx. 19. " Speak thou with us, but let not God speak with us, lest we die." P. 812. Some observing that the Seasons of the Year are diversified by the approaching and withdrawing of the Sun, whence Animals, Trees, Fruits are produced and brought to Maturity, they have thought there were no other Gods but the Sun, Moon, and Stars, but had they gone the right Way to Work, they would foon have learned, that as our Senses are the Ministers of the Mind, so in like Manner, these Rulers which are the Objects of our Senses, are Ministers of that Being who falls not under Sense, being pleased to be ranked in the second Place, &c. P. 520. Thou shalt go to thy Fathers, Gen. xv. 15 .- Not to those buried in Chaldean Monuments, but, as some are of Opinion, to the Sun, Moon, and Stars: For these are the Fathers of universal Nature. Others interpret this Saying of the archetypal Ideas, intellectual and invisible; after whose Pattern or Exemplar is framed the visible Creation, which are a Mansion proper for the Soul of a wife Man. Others again imagine that the Fathers spoken of, are the four principal Potentates or Powers, of which this World consists, Earth, Water, Air and Fire: into which every thing is again necessarily revolved—But the intellectual and celeftial Genus of the Soul goes to the purest Ether as to its Father: For this is, as the Antients teach, a fifth, or quint, Essence endued with an orbicular Motion, more excellent than the other four, of which the Heaven and Stars feem to have been made; and as far as we can collect, the human Soul is a Particle of this fifth, or Quint, Essence. P. 1154. Others also affirm our Souls to be a Part of the ethereal Nature; and make a Relation between Man and the Ether. P. 90. The one is made of Earth, the other a divine ethercal Ray.——It is thereby very fuitable that the Body which is made of Earth should be nourished by such Food as the Earth produces: But that the Soul, a Portion of the ethereal Nature, should have divine and etherial Aliment."

Truths are like Propositions in Trigonometry; if certain Parts be given, they discover the rest. He has shewed us that

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the Machine in this World was a Type of what he in Greek calls Oeds, God; he has shewed us that the Fire at the Orb of the Sun represented, or was like, the Father and Prince of all things; he has shewed us that a Person called the Light, the Son, and the Word, was represented by the Light here. and had his Name from it; and that a Perfon called the Spirit was represented by the Spirit here, and had his Name from it. If this Machine be an Exemplar of his Archtype, there must be three, that is, as many in his Archtype as in his Exemplar. If the Exemplar and Archtype be each, or both like the Original, as this, he calls the Exemplar, has three, there must also be three in the Essence. He talks of a Word, and two supreme Potentates; and makes the Word Creator of all things. He has made Light the Word; did Light form Fire and Spirit? He will not let the Original be either like his Archtype or Exemplar, but be one; but why do I mention Numbers? he made no difference between fingular and plural. I think he gives no Trouble to his God, but only to make his Word for him; and to fay, without any Evidence or Appearance of Truth, that he did make him, is the whole Purport of his Book. If he had made his Word and his two Powers in his Arch-

Archtype equal, that would have been exactly the Trinity of the Heathens; an Intelligence, in Idea, to every material Agent as theirs, in what he calls Ideas, were. shall shew you that he has made further Concessions, and I shall make further Uses of them, and shew that there was an Archtype of the Persons in the Essence, &c. exhibited, in Ideas, before this World was created, which he has laboured fo much to And, if that Archtype had not been exhibited in Ideas, before this World was created, 'tis likely the World had never been created. And, if it had been created without that which those Ideas represented, 'tis likely not a Man in it would have been faved; and, for want of knowing that, he has spoiled his whole Scheme. And others, in the same Condition, have taken from him, or at second Clark's Definition of his God, in his Attributes, is taken from this. Philo. p. 87. every where as well as always, p. 95. his Emanations, p. 208. (His two created Persons) most perfect rational Creatures, superior to Men, cannot do Evil. The Scheme of making Angels Mediators was taken from him; the Plan of every independent Sect, nay even that of the Quakers, are taken from him; Vol. VI.

Wollaston's Natural Religion and his are the same; Woolston's allegorical Explanations and his are of the same fort; Sincerity and his are the same. He has given us a wilder Account of Ideas than Locke or any body else ever durst give. No old Woman ever told a Story about Spirits haunting Tombs, &c. about Fairies, &c. but the Original is there. From p. 501. Sir Isaac had his wonderful Discovery that most Creatures each had two Feet, e. "The fame is remarkable in the Members of Animals, particularly Men. For Foot answers to Foot, Hand to Hand, and right to left." And hence, cited above, he had his Description that his God was never pleased nor displeased. Hence, cited above, Clark had his darling Salutation to every Woman who had a Son; Madam, I hope Master is well; I hope he does not think that he is as old as his Father. He should have added; " Madam, you may depend upon what I mean by this; 'tis what every Christian must believe; I had it out of a Greek Book written by an apostate lew; Madam, I cannot read Hebrew; for I was look'd upon fo fit a Man for Business, that before I had time to learn to read the Bible, I was fet to pick out a God fit for our purpose, and to pick out Priests fit for such a God, and fuch fuch as would carry on the Scheme." I pretend not to know any thing of the Designs of Providence, but by what is revealed; and if it had been written that Christ had faid to the Holy Ghost, Let my beloved Disciple baffle that vain Philosopher; let him write more beautifully in Greek than ever Man did; let him manifeftly and clearly describe who I, the Word, am; who thou, the Spirit, art; and who he, the Father, is; fo the Trinity, by the Types. Let him shew, with that majestick Softness which is in him, by what means Man is to be faved, and wherein his Righteousness consists; and all the Points he, and all such have evaded, or shall offer to evade; one cannot conceive how it could have been written more properly for the purpose; upon which Word, below.

They have now found out Properties in Matter, that they need not be beholden to God for forming this System; nor for his Agents. This outdoes Philo: They imagine, as he did, that they have no occasion for the Tree of Lives, nor any Temptation to eat of the Tree of Knowledge; that each has a Faculty in himself that he calls Reason, which without the help of acquired Knowledge from Scrip-

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ture, or any other Help, can make him wife enough. These Fools have said, that there needs no Aleim; beg to be excused from being beholden to the Aleim; they have no occasion for their Help. And lest it should be suspected that there are any fuch, or that they need any fuch, they will but allow one Person to exist in the Effence. Indeed to fuch there is no Saviour in the Aleim; and it seems to be the highest degree of the Sin against the Holy Ghost. They think that they need only be tolerably civil to their Neighbours, and not in jest with God; and, for that, God is bound to give them eternal Glory! And such Stuff as this passes, with that one Condition, that Man may not be obliged to any other Being for what he has here, or for faving him, but that he may have the Glory of faving himfelf.

Those who speak plain, insist that they are Free-Agents, they have a Right to think, speak, and act freely; and if they cannot have what they will, and do what they will here, many of them are so civil as to do what others should do for them. And, if they are not to have the same Liberty in the next World, as they have in this, they are resolved not to rise again.

So the new Schemes are; believe Imaginations, be faved by Creatures, or a Creature; or, you may do enough to fave yourselves; or, it is not worth the while.

I had some Years ago written a Treatise to shew the Design couched under the Appearances and the Figures of the Cherubim, &c. and of setting the Figures of them in the S. Sanctorum: I have been forced to mention feveral Things relating to them upon several Occasions since, in Tracts which I gave preference to that; and now I am called upon by a Friend, greatly curious and inquisitive, to shew why there should be two of them, one at each End of this, which is called the Throne of Glory, the Seat of the Propitiator. The Figures of the Cherubim were represented in many Places in the Tabernacle, and Temple, extant to publick View; and all were to fee, (as I shall shew it was) the Mystery of the Trinity. But what was exhibited here in the S. Sanctorum, the Manner of making the Covenant, and beholding the Faces of each other; of looking upon the Place of the Coverer, where that Covenant was typically ratified, was not then to be visible; not to be approached by any but the High Priest, while it was in the Tabernacle, when it was by him to be veiled, in order

to be carried by the Levites; or unveiled, when he entered and sprinkled the Blood towards it, and them, once a Year; and was then to be partly veiled with Fume of Incense. So, rather than leave this short, I must borrow here, (though I should be forced to reprint it in its Place) because the chief Mystery lay there. Buxtorf. Arca Fad. p. 151. " For as the Iews themselves confess,—the Ark, with the Mercy-Seat and Cherubim, was the Ground-work, Root, Heart and Marrow of the whole Tabernacle, and confequently of the whole Levitical Service, which had a Reference and Respect to it. Sibyl. Orac. &c. p. 311. Targ. Hierof .- Arife, oh Word of the Lord, with the Might of thy Strength, &c. for the Ark, with the Cherubim, was the Pledge and Sacrament of the Divine Might (or Mighty one) being propitious to us." This they might truly say; for the Scripture calls the Ark, or these together, the Ark frequently of the Testimonies of Jehovah, of Jehovah Aleim, of the Aleim, of the Purifier Jehovah; several times of the Purifier of the Aleim; once of Adonai Fehovah; and once of the Holy One; so the Ark, and upon it the Cherubim of Glory. Buxtorf. p. 99.- " Josephus, in his Antiquities,

ties, fays, the Cherubim on the Mercy-Seat were Figures of winged or flying Animals, of a new Kind, never feen by any Man. The Figures of these Moses, fays he, faw on the Seat of God, which the Jews call כמא הכבוד the Throne of Glory-Book viii. c. 2. Of what Kind these Cherubic Figures were, no one can tell or guess. Bod. Lex. 188. Zohar upon Exodus-The Ox, the Eagle, the young Lion, and the Man, are the four Animals of the Chariot of the bleffed God. Pf. lxviii. 18 .- The Lord is in them. Buxt. ibid. p. 191. Rab. Beckai on the Law, calls them the Type of the Throne of Glory, (of God) and the Habitation of the Divine Majesty. Buxtorf. Chald. Lex. 187. The Talmudists on Exod. xx. 23. Thou shalt not make any strange Gods with me; explain it thus—Thou shalt not make after the Likeness of my Ministers, ministring before me on high, fuch as the Wheels, the Seraphim, the facred Animals, and the ministring Angels. Roch. Haschana, fol 24. 2." 'Tis pretty strange that none of these, or others I have cited, nor any that I have feen, except one, will own what these Things meant. Nay, I think I have seen a Passage, wherein they say it is not lawful to speak concerning them, in which G 4

which they own the whole Mystery of their Religion is contained. This last is an odd Explanation of the Prohibition. What had been worshipped? Nothing but the Eternal Three and the three Names; or, then, the second Person in the Flesh. If these happen to be the Types of the Names, and so of the Eternal Three with Man taken in, for fear two of them should be worshipped, they have left us nothing to worship. And 'tis no wonder why it was not lawful to meddle with this, and why fome of them were not to be worshipped: Because this shewed that their supposed temporal King was joined to the Essence, and of course was to be translated, die, or be put to death, and would not answer their Design; and indeed that they had then put him to death, and stood charged with it.

'Tis certain, that when the Covenant concerning Man was made, the Terms and Manner of his Redemption, what Part each Person, and the Man who was to be taken in, were to act, were expressed; and so became a certain Idea, we will suppose, exhibited in the Cherubim; and 'tis also certain, that it was resolved that a State of Trial first in Paradise; a State of Happiness and one of Misery were resolved to be

prepared; and so each of them became certain Ideas before this World was created, as I have hinted above. Hence, Targum J. B. Uziel. on Gen. iii. 24. " And the Lord God drove out the Man from the Garden of Eden.—Adam being expelled, God set up for his Habitation the Glory of his Divinity, as of old, between the two Cherubims—Before the World was created God created the Law, and prepared the Garden of Eden for the Just, Targ. 7eand Gehenna for the Unjust. rusalem, And God cast out the Man, and set up his glorious Majesty, from of old, at the East of the Garden of Eden, over the two Cherubims: Two thousand Years before the World was created, he created the Law, and prepared Gehenna and the Garden of Eden.—Buxt. Chald. Lex. 395. Hence the Talmudists say, that in the History of the Creation, to the second Day's Work the Words it was Good are not added, because in that Day was created the Fire of Gehenna, Pesach. fol. 54. 1. Ibid. Gehenna is reckoned among the feven Things which were created before the World, as it is in the Book of Nedarim, fol. 39. 2."

From this well-grounded Tradition, explained below, of an ideal Exhibition of the

the Actions of those Persons who were Eternal, and of one which was to be created, which Exhibition they say was of old; and of States answerable to those Actions, at proper times to be created, and which they say were then created; Philo, who stuck at nothing, had turn'd all other Things into Allegory, would turn this ideal Exhibition into Allegory, and make it real, tells you that before this World was created, God created an Archtype, an Idea of himself; and that in that Creation was the Word, the first-begotten Son; which latter Expression he certainly took from the New Testament, and aims at including the Holy Ghost strongly and expresly in his next, of which prefently; from whence arose the idle Story of their being created. Nay, besides the Word, two other Powers, so in all three; and could not stop there, but must prove himself a Lyar to Sense, as the Figures, when explained, will shew. Tells you, that he upon the Propitiatory Seat was his Word, and that he was Driver to the other two Powers, and that these two Powers were called, one Beneficent, and the other Revenger; were represented by the two Figures called Cherubims. And consequently one would suppose, for I think he has not told us to what

purpose, were to exhibit some Actions which his imaginary Potentates had done, were doing, or were to do. But I fay that the inanimate Representations framed immediately, at each respective Vision, out of created Matter here, as the Cloud in the Wilderness, or other Appearances in the Old or New Testament were; so these Figures of Gold or Wood were exhibited here below, to give us an Idea of all that we had any concern to know, of what was really transacted by the Aleim, and exhibited in Idea above; and of that Part of it, which was to be compleated below; upon which, as they fay, all their Religion, and upon which I fay all our Religion depends. Let us hear him, Philo, p. 665. " It pleased God therefore to erect a Tabernacle, a most holy Building, whose Construction Moses, by divine Oracles, had learnt in the Mount, by contemplating in his Mind the incorporeal Ideas of the future Edifice; according to which, as after an archtypical Exemplar and intellectual Model, the visible Copy was to be planned out, &c." p. 666. "For the internal Parts (of the Columns) looked towards the inmost Part of the Tabernacle, which are Symbols of intellectual Things; the external are turned toward the outer Taber-

Tabernacle, and fignify fensible Things." p. 11. " What the Mind is to the Soul, that the Eye is to the Body. Each fees; the one intellectual, the other fensible Things: But the Mind stands in need of Knowledge to understand incorporeal, and the Eyes Light to perceive bodily Things." p. 218. " Bezeleel was called in the second Place, but the wife Moses in the first, (Exod. xix. 20. - xxxi. 2.) For the one delineated the Shadows, like Painters, for whom it is not lawful to make a Picture of any animated Being; for Bezeleel is, by Interpretation, dealing in Shadows. But Moses does not deal in the Shadows, but typifies the very archtypical Natures of the Things themselves. And some he shews more clearly and manifestly, as it were in pure Sun-shine, others more obscurely, as it were in the Shade." p. 221. " The Sanctuary, the Brightness of the Holies, the Image of the Archtype." p. 252. " In the inner Place no Flesh is used, nothing but what is unbloody, and incorporeal, and pertains to the Mind; which is typified by the Incense and Perfumes. For as these fill the Nose, so those fill the whole Soul with their Fragrancy." p. 260. "The Tabernacle and its Furniture lies not open to Sight, not so much on account of its SituaSituation, as because the Law makes it Death without Mercy for any one to approach and look into it, except only the High Priest, who is to be pure, faultless, and endued with all the Gifts of Nature: He indeed is permitted once a Year to enter and contemplate what is to be feen by none else; since in him alone dwelleth the celestial and winged Love of incorporeal and incorruptible Good. And when he has confidered and admired the divine and beautiful Ideas of Virtue, which are couched under the sensible Objects, a sudden Oblivion seizes him of his former rude and indocile State, which is fucceeded by a Flow of Knowledge and Erudition." p. 261. "The Scripture often calls this the Tabernacle of Witness; either because God, who is Truth, is the Witness or Test of Virtue, to whom it behoves, and is good for us to give heed, or because Virtue confirms the Soul, banishing fluctuating and uncertain Thoughts, and is, as it were, the Tribunal in this Life for the Determination of Truth." p. 597. "There feems to be two Temples of God; the one this World, whose High Priest is the Firstbegotten, the Word of God; the other, the rational Soul, whose Priest is that Man of Truth, whose sensible Image or Type

is the High-Priest who officiates, and performs divine Service after his Country Rites; to whom it is permitted, as was faid before, to put on a variegated Robe, the Type of the Heavens or Air, that the World might co-operate (in Sacris) with Man, and Man with the Whole. And thus the High-Priest is proved to have two of the three Marks or Types, the speckled and the grifled: [He is here allegorizing Gen. xxxi. 10] We will now explain the third and most perfect Mark, what is called ('Διαλευχον) white. When the High-Priest enters the Holy of Holies, he puts off that variegated Vestment, and takes another, made of the purest white Byssus. This is the Symbol of the Strength and Firmness and Incorruptibility of the Light in its Brightness or Purity: For this is the least liable to tear. and is made of nothing corruptible, and when it is well cleaned, has a most resplendent Whiteness; by which this is to be understood, that those who diligently and fincerely worship him who is, have a Firmness and Strength of Mind which enables them to keep a good Resolution, and to despise such human things as pollute the Weak and Deceived, &c.-P. 111. What was typified by the Cherubim, and the flaming

flaming turning Sword, comes next to be confidered. What if it mystically signifies the Circumvolution of the whole Heaven or Air? For the heavenly Orbs have their contrary Motions, &c. P. 112. This is one Way in which the Cherubim may be understood allegorically. But we must understand the staming and turning Sword in this Manner, viz. to fignify the perpetual Motion of the Stars and the whole Heaven or Air: What if we take them in another Sense? and make the two Cherubims signify the two Hemispheres: For they say that their Faces were turned towards each other, beholding the Mercy-Seat on either Side, &c." This, 'tis likely, had been the Practice, and expressed the Sentiments of the then Heathens, which they had about their Gods and Goddesses, that they were of the fame Substance; and, supposing the Earth flood still, that some of them dwelt in the upper, some in the lower Hemisphere. " But my own Mind, which is wont to be feized by the divine Spirit, and to deliver Prophecies of things above its natural Conception, has informed me of a more right Interpretation, which if I can remember I will relate. It told me (observe the Fiend, he could produce no Scripture for this; durst not put it upon oral Tradition, but brings you the Authority of the Spirit of Antichrist, christ, which possessed him, for it; and even was uncertain whether he remembred what that Spirit told him. The Devil first afferted that what the Aleim had revealed was not true; and that his Discoveries were true: Reasoning upon, and believing such Affertions, is still eating of the Devil's Tree of Good and Evil.) that next unto the one true God, there are two supreme, primary Potentates, Goodness and Power. That all things were made by Goodness; and all Creatures are governed by Power. That there is a third Potentate, the Word. or Reason, a middle Term between them both. For by this Word, or Logos, God is both Goodness and Power. Therefore the Cherubim are Symbols of these two Potentates, Power and Goodness; and the flaming Sword of the Word or Logos, &c. P. 465. The two-winged Cherubim placed upon the Ark are the Representatives of the regal and creative Powers or Potentates: But the divine Word is superior to these, falls not under any visible Idea; as being like no fensible thing: For he is the Image of God, the most antient of all intellectual Beings, and the very next to the Chief, for there is no middle Being between him and that Essence who alone realy and truly exists or bees. As it is written (Exod. xxv. 22.) I will speak with thee over the Mercy-

Mercy-Seat between the two Cherubim. So that the Word is the Charioteer to the Potentates, but he who speaks presides, and directs the Charioteer how to drive, and shape his Course." This is his Reason why the Name Fehovah was given to the Word, which appeared in the Cloud, above the Mercy-Seat, and spoke in that Name to Moses; and who Moses says was Jehovah; and that is the Reason why Jehovah is never written, read, nor spoken, but Adonai, or &c. P. 503. " In like manner the two chief Potentates of him who is. the beneficent one by which he created the World, and from which he is called God *: And the avenging one, by which he governs and punishes, and from which he is called Lord, are said to be divided by him, he standing above between them. I will speak with thee (says he) over the Mercy-Seat, between the two Cherubim, (Exod. xxv. 22.) to shew that the most antient Potentates of him who is the beneficent and Avenger are Peers, having him for their common Divisor. P. 668. For the Lid or Cover of the Ark which is

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called

For this Change in the Order of the Words God and Lord from the other Editions, see Mangey's Philo, Vol. I. p. 496. which he makes Fide MSS. though he does not name them; and by which Philo is freed from contradicting himself, as in the next Citation.

called the Mercy-Seat is the Base of two winged Images, which in our Mother Tongue are called Cherubim, which the Greeks interpret Much-Knowledge. Some, from the opposite Position of their Faces, make them Symbols of the two Hemispheres, the one above, the other below the Earth; for the whole Heaven or Air is in a constant Rotation. But I understand by these Figures the two most antient and supreme Potentates of him who is; the one the Framer, the other the Governor of the World. The one named God, by whom he created and framed the World, the other the regal Potentate, called the Lord; by whom he rules over his Creatures by his Will and Pleasure: As he alone exists, he is in reality the Creator of all things, for he brought them into Being, when they had no Being: And he is King by Nature, or naturally, for none can have a juster Right to rule the Creature, than the Creator." Let us hear what his Commentators fay, of whom two in the same Words, Sybilline Oracles, &c. p. 308. and Spencer of the Laws of the Jews, p. 764. (construing כרב the powerful and great one, and Might, and Strength,") fay, That Philo confirms this Construction, p. 465. who delivers it as his Opinion (and no doubt but he had it from the Jews) that the Cherubim represent the two Potentates of the Essence, the creative and the regal: And that the Mercy-Seat was the Symbol of the merciful Power or Potentate of God: We have therefore great Reason to believe the Word Cherub had, among the antient Hebrews, the Signisi-

cation of Power, &c."

After all the Pains our Author has taken to allegorize this to nothing, his two Powers or Potentates, and his Word the Conciliator on the Mercy-Seat between them, will not answer. For though 'tis certain the real Word appeared emblematically upon the Mercy-Seat, his other two Potentates do not at all correspond with what was exhibited in these two Figures: Though, in attempting to evade what they exhibited, and to make us believe they were what he pretends, he tells us some Spirit ('tis certain, if any, some evil Spirit) told him; and he pretends to fancy he could make us believe what they were; the two Figures are exactly like each other; each had one Body, and four Heads or Visages, which are not a Sign of much, or many Intelligences, but of only four. They and the Propitiatory Seat were of one entire Piece of Gold. The Figure at one End H 2

had two of the four Faces or Intelligences, suppose those of the Lion and the Man, inward; and the other Figure had the other two Faces or Intelligences, the Ox and the Eagle, inward; so that two beheld two, and all four the Mercy-Seat. And the other two Faces in the first Figure, the Ox and the Eagle, must look outward; and in the second Figure, the Lion and the Man must look outward; so all four look outward to the Walls of the House, emblematically behold all other things. And though what he fays, that one of these Potentates is represented as taking Revenge, and another very beneficent, and that that fhews us he knew the Design of this Exhibition, yet he wants two Intelligences in each Figure. And, if we take in his Word, there will still want one, a Man in each.

But though he was not so honest as to give us them all here, he has in his Way told us how many there were elsewhere. P. 464.—" The Chief is the creative Power or Potentate, by which the Creator framed the World; the next is the regal, by whom by Virtue of Creation he rules his Creatures. The third, the propitious or merciful Potentate, by whom the Maker has Pity on his Creatures. The fourth the legislative, by whom what is not sit to be done,

done, is prohibited. P. 1140.—The first regards the Essence existing, the second the Word of that Essence, who is called (Berith, Diathekee) the Covenant; the third the wise-one, the fourth the proficient *."

Mortals may make; suppose it be true that such a Covenant as we mention was made in the highest Heavens, and that they were pleased to exhibit it here, before Writing was, for the Information of Man, and for a Memorial, as the Bow in the Cloud. Man could not see them, they could not use the Archtype in Miniature, because those three have no Faces. Angels could not be seen; and if any Figures had been agreed on to represent them by, that would have shewn them Parties to the Covenant,

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which

^{*} From this Specimen, gentle Reader, you may form a Judgment of Philo, whom the learned Dr. Mangey, after wearying his Brain and his Subscribers Patience for upwards of twenty Years, has lately published: And recommends to the World as an Author much superior to the Jewish, and little inferior to Christian Writers, — who has said nothing concerning the divine Word or Logos, but what the Authors of the Gospels have confirmed; and who, before the Writings of St. John, St. Paul, and St. Luke, has given us almost the very same Ideas of this Mystery as they do. Does not the Man who afferts this plainly evince that he understands neither what the inspired Writers, nor what his own Author means? And when Persons take upon them to be Teachers of Divinity so ill qualified, not to harangue, but to give the true Sense of Scripture, no wonder the People halt between God and Baal.

which was impossible. 'Tis said I Pet. i. 12. that the Angels have defired to look into these things; but none save Parties had any Business. The Figures of Men could not be used; because one of them was to be a Party, fo he was really exhibited. But, if the other three had been like Men, the Figure would not have been exhibited, the taking of Man into the Essence. the Bull, the chief of the tame kind; the Lion, the chief of the wild kind; and the Eagle, the chief of the winged kind, themfelves Rubbim, were properly used. these three had only been exhibited, they, though Types, might have been called Aleim: But as the Man was taken in, and made one of them, they could not be called Aleim, the Names; nor by any other Word which is only used for the Persons of the Essence. Indeed, in Ezekiel they are said to be instead of the Aleim. Since the first Exhibition at Paradise the Heathens made these three the Emblems of their Trinity; the Ox Fire, the Lion Light, the Eagle Spirit; which they, as I have shewed, called Rubbim, which three are appointed Rulers; and under those Names many things in Scripture are not only faid of them, but of the eternal Three. And in that physical Sense the Names, or Appearance of

these Cherubim, may be used in Scripture, as I have hinted, without making any Referve then for this. Buxt. Chald. 272 cheruf-" Cherubim of a human Form' with Wings, representing Angels, Exod. xxv. &c. Talmud-What is a Cherub? the same as כרביא like a Boy; for in Babylon they call a Boy רביא Chagiga, Fol. 13. 2." Though the Faces of these are described; though this is an Hebrew Word used at first many Ages before Babel was; though the Word in Chaldee, in Scripture, signifies a Great one, Master, &c. to avoid this great Mystery they have formed, and told these idle foolish Stories. I am ashamed for our great Men, who have not only followed them in Writing, but designed these Figures after these Stories.

I have shewed in the Names and Attributes of the Trinity of the Gentiles, That the Heathens had a Temple to the Names under the Title of Magnates. Philo knew the Fire, Light and Spirit were called Rubbim, or said to be sicut like Rubbim, and must know they had been worshipped under that Name; so takes them, or his supposed Potentates in them, for those the Cherubim represented. The Word Dr., as I have said elsewhere, is the highest Epithet the Hebrew Tougue H 4

affords; 'tis great in Strength, in Power, in Wisdom, or whatever can be termed a Perfection. As those Beasts were both Emblems of the Chiefs, and of the Names. this is expressed in the most simple Sense, , like, ficut, quomodo, in the same or like Manner, as the Ton the Magnates, Great ones, Potentates, or, &c. Ezra v. 8. We went into the Province of Judea, to the House אלהא of the great God; 2 Kings vi. 16. For they are great who is with us. Neh. ix. 19. For thou in thy great Mercies. Prov. xxvi. 10. In The great one who formed all things. Isai. xix. 20. And he will send them a Saviour and an a great one, and he shall deliver them. liii. II. By his Knowledge shall my righteous Servant make Justification לרבים to the great ones-therefore will I divide him a Portion with min the Great and with the Strong-because he shall empty out his Body to Death, and be numbered with the Transgressors, and bear the Forfeiture due to the great ones, and he shall intercede for Transgressors. lxiii. I. Who is this that cometh DIND in human Nature, with died Garments from the Vintage? this that is glorious in his Apparel; a taker of Captives, by the an great one his Strength? I that manifest the Secret (Mystery) in Righteousness; a great one to save. Ps. xxxvii. 11.
And delight themselves in דב שלום the
Great, the Pacifier. xlviii. 3. The City
of מלך רב
of מלך רב
of אונים the King, the Great one. So
Ps. xli. 13. And hast set me before thee for
ever. xlii. 6. I will yet ascribe unto him
the Salvation of his Face, sor Light of
his Countenance. lxxxiv. 10. Look upon
the Face of thine Anointed. cxxxii.
10. For the Beloved one thy Servant's
Sake turn not away the Face of thine
Anointed.

Let us examine the Texts, Exod. xxv. 9. According to all that I shew thee, after the Patern of the Tabernacle, and the Pattern of all the Instruments thereof, even so shall ye make it. And they shall make an Ark .- 16. And thou shalt put into the Ark the Testimony which I shall give thee. And thou shalt make 753 a Mercy-Seat of pure Gold: Two Cubits and a balf shall be the Length thereof, and a Cubit and a half the Breadth thereof. And thou shalt make two Cherubims of Gold, of beaten Work shalt thou make them, in the two Ends of the Mercy-Seat. And make one Cherub on the one End, and the other Cherub on the other End: Even of the Matter of the MercyMercy-Seat shall ye make the Cherubims on the two Ends thereof. And the Cherubims shall stretch forth their Wings on high, covering the Mercy-Seat [Coverer] with their Wings, and their Faces shall look one to another: Toward the Mercy-Seat shall the Faces of the Cherubim be. And thou shalt put the Mercy-Seat above upon the Ark—and there I will meet with thee, and I will commune with thee, from above the Mercy-Seat, from between the two Cherubims which are upon the Ark of the Testimony, of all Things which I will give thee in Commandment unto the Children of Israel. 40. And look that you make them after their Pattern which was shewed thee (which thou was caused to see) in the Mount. Ibid. xxxvii. 1. And Bezeleel made the Ark-6. and he made the Mercy-Seat of pure Gold-and he made two Cherubims of Gold beaten out of one Piece made he them, on the two Ends of the Mercy-Seat. One Cherub on [out of] the End on this Side, and another Cherub on [out of] the other End on that Side: Out of the Mercy-Seat made he the two Cherubims on the two Ends thereof. And the Cherubims Spread out their Wings on high, and covered with their their Wings over the Mercy-Seat, with their Faces one to another; even to the Mercy-Seat ward were the Faces of the Cherubims. Exod. xxx. 34. Take unto thee Statte and Onycha, and Galbanum, -with pure Frankincense. - 36. And thou shalt beat some of it very small, and put of it before the Testimony in the Tabernacle of the Congregation, where I will meet with thee: It shall be unto you most holy. Levit. xvi. 2. Speak unto Aaron thy Brother, that he come not in at all times into the holy Place, for I will appear in the Cloud upon the Mercy-Seat. Thus shall Aaron come .- 13. And he shall put the Incense upon the Fire before lehovah, that the Cloud of the Incense may cover the Mercy-Seat that is upon the Testimony, that he die not. And he shall take of the Blood of the Bullock, and sprinkle it with his Finger upon the Mercy-Seat Eastward: And before the Mercy-Seat shall be sprinkle of the Blood with his Finger seven times. Then shall he kill the Goat of the Sin-Offering that is for the People, and bring his Blood within the Veil, and do with that Blood as he did with the Blood of the Bullock, and sprinkle it upon the Mercy-Seat, and before the Mercy-Seat. 29. In the seventh Month. Month, on the tenth Day of the Month, ye shall afflict your Bodies, and do no Work at all—For on that Day shall the Priest make an Atonement for you, that you may be clean from all your Sins before

Ichovah.

It appears that there was a Pattern of these Things shewed to Moses in the Mount; and it appears in Buxt. Area Fæderis, p. 81. that feveral great Divines have thought that Moses had a Vision of the very Persons and Actions these Shadows represent. But, if that had been, he would have seen the Glory, and would have had no occasion to have pressed so earnestly to see it. So to David, I Chron. xxviii. 11. Then David gave to Solomon his Son the Pattern of—and the Pattern of all that by the Spirit of-18. And-for the Pattern of the Chariot of the Cherubims that foread out their Wings, and covered the Ark of the Covenant of Jehovah. All this, said David, Jehovah made me understand in Writing by his Hand upon me, even all the Works of this Pattern. And it appears that the Pattern which was shewed to Moses in the Mount, and exhibited in these Figures in the S. Sanctorum, were proper Representations of the Rubbim in the highest Heavens, and of their Actions

Actions in what chiefly concerned the Jewish Religion, from Acts vii. 44. Our Fathers had the Tabernacle of Witness. in the Wilderness, as he had appointed, speaking unto Moses, that he should make it according to the Fashion he had seen. Heb. viii. 2. A Minister of the Sanctuary (of boly Things) and of the true Tabernacle which the Lord pitched, and not Man. Ibid. ix. 11. Glassius, p. 315 .-" Piscator, Heb. viii. 5. by the Word Type understands the Archtype itself, or that primary Exemplar of heavenly and spiritual Things, which were pretypified or prefigured by the Tabernacle, and the Ceremonies annexed to, and celebrated in it; such as the Death of Christ upon the Altar of the Cross, and his Entrance into the Sanctuary of Heaven, which Things were shewed Moses by the Spirit." Ibid. 1214. "When the Ceremonies and Types of the Old Testament are called Shadows in respect of Christ, Col. ii. 17. Heb. i. 10. it (Shadow) is not to be understood naturally, but artificially and picture-ways: For Painters, at first, delineate a Shadow, or Shadow-like Sketch, &c." Ibid. 1118. " But this is faid of Christ, our Saviour and God incarnate, in a double Sense. 1. While the Body is opposed to Shadows,

dows, Figures and Types in the Old Teffament, the Reality or Complement of Things prefigured by these Shadows, is thereby fignified, Col. ii. 17. Which are a Shadow of Things to come; but the Body is of Christ; i. e. the Truth and Fulness is in Christ." This is the Archtype, these are the true Rubbim; and. if exhibiting them make a Covenant, or bringing it to Memory be creating them, then Father, Son, and Holy Ghost are created. Heb. viii. 4.—Seeing that there are Priests that offer Gifts according to the Law: Who serve unto the Example and Shadow of heavenly Things. as Moses was admonished of God, when he was about to make the Tabernacle. For see (saith he) that thou make all Things according to the Pattern shewed thee in the Mount. Ibid. ix. 1, 3. Here is Philo's Exemplar that was made after the Archtype. Ibid. ix. 5. And over it the Cherubims of Glory shadowing the Mercy-Seat; of which we cannot now Speak particularly. 14. How much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God?

The

The כפר rendered Mercy-Seat was to be of the same Dimension of the Ark, or of its Lid, if it had any other; so to stand within the Crown of Gold, the Emblem of the Glory which was about the Top of the Ark, and so about this. It and the two Cherubims, one at each End, were to be all beaten out of one Piece of Gold. the Emblem of the Essence. This Word כפר, which contains the Mystery, signifies to cover with Pitch, which defends that covered from the Air, Storms, &c. So Pag. 1214. Villa, a Place of Covering, pitched Tents or Coverings. So Dew, Pruina, that covers every thing. It is used for some fort of Aromatick, they suppose Camphir. And some Vessel in the Temple was called by this Name. Buxt. Chald. a Bason (supposed to be named for having a Cover) for the Priest to wash his Hands in. Pagn. to clean the Knife from Blood. It is used for Leunculus, a Lion, they say, from his lying covered. They construe it to expiate, Expiation for Sin, &c. But the Idea appears from one who had acted as a Judge. I Sam. xii. 3. Of whose Hand have I taken and covered my Eyes with it. Something that is preferable in the Eyes of the Father, who is both Plaintiff and a perfect Judge, to the Justice which

which could have been performed by the Criminals, or to the Punishment which he could have inflicted upon them. Amos v. 12. Te afflict the Righteous; ye take a Bribe, and oppress the Poor in Judgment. So Isai. xxviii. 18. And כפר the Propitiation of your Purifier with Death, and your Vision with the Grave shall not stand. So as this was a Part of the Emblem of the Essence and Man taken in, and was in the Form of a Table or Stage, where some Person, or thing not then formed, and the Actions he was to perform were to be typically exhibited. Propitiatorium is itself a Covering, and a Place for him who was to cover, it has been faid to cover the Law; and though one who could not read, yet would write, has afferted that the Pentateuch was in the Ark; and thence that it was loft, e. it never was in it. But if the Law were taken for the Tables, as the Terms of Purification, as the Ark is called, for him who was to superfede and supply it; whatever or whoever this Place was for, he was to be under the Shadow of their Wings, of the Cherubim, or what was to be done there was to be done under their Protection. was to take off the Eyes of those reprefented by the Cherubim from other Objests,

jects, and fix them upon it. The Faces of the Cherubim are called the Faces of Jeho-שמא, Zant. Pagn. Lex. 2193. כנים-פנה " This Name you may properly render, what we call Persons in the holy Trinity; to fignify three Hypostases, or Subsistencies, not merely Names, as some impiously render שמות." As each of the Cherubim had four Visages, or strictly, when two should be joined, three; and as each was a Party concerned in what was to be transacted there; they could not, as I have shewed, be represented in one Figure; so as that they could cover the Place with their Wings, and that each could look upon the Place. The Essence was not to be divided. each Figure was the same, and each looked the same Way. But they were to be represented as Parties standing on each Side, and each giving their mutual Affent and Consent. Zant. Pagn. Lex. 2194. " Face to Face signifies mutual Action between the Parties present—to set the Face to any thing, is to resolve to do it." The Fews, not willing to own each had four Faces, to reconcile these, cited, and 2 Chron. iii. 13. their Faces לבית (Tranflat. inward) have told us many strange Stories, that they turned their Heads, or, &c. as VOL. VI. youyou may see Zant. Pagn. p. 2394. We suppose they stood thus.

My Readers must not expect short References to explain the Parts of this Figure; nor to find that it is sufficiently explained in this short Tract. I must refer backward; both the Old and New Testament were writ to explain, and are but References to what was exhibited or represented in this Figure. And all the Heathen Books do but aim at describing the Shadows of what was exhibited in it.

This proves what the Jews are not willing to own. If each Figure had four Faces, and in the two Figures, each of those four Faces looked inward at the Top the Covering, the other two in each, so all the four Faces looked outwards towards the Temple, to the typical Services, Prayers, &c. performed there; so to Christ's Actions and Sufferings, &c. in this World; which the Temple without the Sanctum Sanctorum exhibited: And as the Faces of the three or four were to be inward, and regarding the Mercy-Seat, so upon him that was to act in that Place, and upon the Actions that were to be performed by him, and so to see him and his Actions: So whoever whoever he was that was represented by the Fewish Priest who sprinkled the Blood there before them, and that was to be and act there; whether he was Priest, or he was Intercessor, or both, he was to see the Face of each of them, and that his Manhood was taken into them; and also to fee that he was, and acted, under the Covert of their Wings. Whether this propitiatory Seat was what the Fews call the Chariot of the Cherubini, or there was another for which the Gold was ordered. I Chron. xxviii. 18. the Scriptures do not determine. 'Tis certain Philo, and all the Rabbies, knew there were four Cherubim or Figures, which had each four Vifages in Ezekiel's Visions; so the Number of Potentates in the Essence was not determined by the Number of Figures, which were each exactly the same, but by the Creatures in each besides the Man; and there are plain Reasons to be given why there were four Figures there, as well as why there are but two here.

Thus far it appears not who this Person was who was to act here; but, the Word Dobeing used for a young Lion, which was the Emblem of the second Person in the Essence, it appears, as this was all exhibited emblematically, that it was he who was to

1 2

cover what was to be covered from the Sight of the Cherubim, and that they were to fix their Eyes upon him and his Actions. And as this Lion was to take upon him the Seed of the first Line of the Tribe of 7udah, so it was the Actions of the Lion of the Tribe of Judah they were to observe. Pagn. 1212. הכפר A Type of Christ, as St. Paul teaches, Rom. iii. as the Law by which is the Knowledge of Sin, was covered by the Lid of the Ark, the Mercy-Seat, fo Christ covers, remits, and expiates Sin, left the Law should any longer accuse or condemn; the Anger of the Father being placeted by the Son: And hither some refer Psa. xxxii. I. where Bleslings are predicated of the Man whose Sin is hid or covered by Christ, namely our Propitiatory; so Rom. iv. 7, &c." The Rabbies tell us very positively cited by Buxtorf in his Arca Fæderis; that, during the first Temple, the Figure of a Lion couchant always appeared in the Fire of the Sacrifice; indeed he was typified there, and if those who have told this Story had known what it meant, we should not have had it.

The Jews had their Time of Mourning preparatory to the High-Priest's sprinkling the Blood upon this Defore the Cherubim; and their Time of rejoicing after it

was

was over. Schind. Lex. p. 890.—Targ. Levit. xxiii. v. 30. " In the seventh Month, in the tenth Day of the Month, ve shall afflict your animal Frame, and shall do no Work, &c. because in that Day יכפר עליכם be will be propitious towards you, that ye may be cleansed before the Lord from all your Sins; where the Reafon of the Name is added. This tenth Day of September the Jews celebrate in Memory of the Remission of the Sin committed by their Adoration of the Calf. That Day they neither eat nor drink, nor do any thing, neither do they wash, or anoint, or tie on their Sandals, or perform marriage Duty (השמיש המטרה) or read any but forrowful Writings, such as the Lamentations of Jeremiah, until the setting of the Sun and the Rifing of the Starsthence it is called Dir the Day of Fasting, and צום גדול the great Fast, and יום נפור the Day of the Fast of the Expiation, and צום הכפרים the Fast of Expiations, referred to Acts xxvii. 9.—On this Day the High-Priest alone entered yearly the Holy of Holics, Heb. ix. 25. having on his pontifical Vestments; the People all fasting; and made a solemn Oblation, by which he purged the Sanctuary from the Defilement of the People, and all other 13 Sins

Sins.—Targ. on the Lamentations of Jeremiah, c. i. v. 4. her Virgins weep because they cease to go out the fifteenth Day of Ab, and on the Day of Expiations, which is the tenth of Tifri, to lead up Dances. For they lead up Dances upon Festivals. Millii Talmudical Codex. 534. The Joy of this Festival was increased by the Singing of the famous Hymn called Hallel, which comprehends fix Pfalms, from the hundred and thirteenth to the hundred and eighteenth inclusive. Ib. 519 --- After the Day of Expiation the Perfection of Israel hath reached its Summit. The Feast of Tabernacles therefore is the Fundamental of all the other Feafts, because Hallel is sung entire all the Days of that Feast." The various Manners of rejoicing upon this Occasion are too numerous to be cited.

other Towns were prophetically named, this was called the Cover; so Village of Consolation; predicted, Gen. v. 29. in mand often promised under Dn.

The Account they give us of expiating for the Sin of worshipping the golden Calf is Rabinical, for Gen. iii. 24. upon the Repentance and Belief of our first Parents, so long before the Jews made the golden. Calf, the very Figures ficut Rubbim, &c. were supernaturally exhibited near Paradise. And though the Fews and our Translators have made these, &c. only a Scarccrow. to keep Adam, &c. from coming at the Fruit of a Tree in the Garden; these, &c. hieroglyphically exhibited the Means and Manner of Propitiation for their Fall, as well as for the Sin of all their Posterity; and Jehovah Aleim inhabited these and the rest of the Figures in this Exhibition. And consequently the Priest and the the Mercy-Seat were exhibited there; without them the Exhibition could not be ficut like Rubbim; because above, before the real Rubbim, the second Person, was sprinkling the Blood, and they regarding it. The High-Priest represented the Intercessor, who, in Idea, exhibited the Blood and the Incense at making the Covenant, who was of the Essence and one of the Rubbim, the cldest I 4

eldest Son, Gen. xxv. 23. was called 27 and was predicted to serve the Younger, to whom he fold his Birthright, who was of the eldest Line, and whose Issue are said tobe so, Exod. iv. 22. Israel is my Son, my First-born (or he who has the Birthright) 10 in the Predictions, Pfal. lxxxix. 28. Alfo I will give him the Birthright higher than the Kings of the Earth. Mich. vi. 7. Shall I give my First-born for my Transgression? Zech. xii. 10. And I will pour upon the House of the Beloved, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born. So the High-Priest was, as a Type, properly called יבי, my great one. At the last End, the Fews applied this, founding it Rabbi, falfely to every one they thought learned, or great, except to Christ; and, though unknowingly, truly to him. Above, and here, the Blood was but ideal; but the High-Priest, as a Type, was to have real Blood though typical, and the Intercessor above was to have real Blood, though it was but to be idealy exhibited. So, besides the Che-

Cherubim, there was a further Exhibition hieroglyphically, or in Figures, which these Words must express, and in which each of the Persons, as above, inhabited their refpedive Parts, ואת־להט החרב המתהפכת, &c. The Targums of B. Uz. and Hier. the Punishment in Hell. את־להט is not, as they have made it, a Participle, flaming, nor has it any Relation to the Edge of a Sword; the Verb is to burn, so the Burner, as an Emblem the Action of burning; the Idea is taken from withering, or fcorching by the violent Heat of the Sun, which, in the Scripture-manner of exhibiting things, is the Father's Wrath. the Verb is to flay by cutting, fo the Noun a Sword, Knife, or, &c. Jos. v. 2. for sharp Instruments of Stone to circumcife; so for the Mountain where afterwards the Type, in renewing the Covenant, was cut off. As a Sword, the Emblem of that with which Kings cut off Malefactors, so an Emblem of תבריתר חרב .As Nach.iii. ו תבריתר חרב the Sword shall cut thee off. So in the Sense I take this Nach. ii. 14. And כפיריך thy Propitiators shall the Sword devour. Zech. xiii. 6. And say unto him, What are those Wounds (or Rods to smite with) in thine Hands? And be shall say, They are what

I smite with the House of my Love. The Sword is drawn forth against my Shepherd, and against 721 the Man my Fellow. &c. The Verb is to turn or change the Substance, Form, State, or Course of any thing. They make חמתהפכח a Participle, changing itself. If this were construed so; the Scene exhibited, Wrath cutting off, changing itself into the opposite Scene of Love and Immortality; that would be conform to the rest of the Exhibition before and behind, and to the Terms of Scripture. This was a hieroglyphical Representation, and I suppose the Origin of all fuch; and that there was a Figure for each of these Words; as none have confidered things in that View, I cannot make any Use of that Evidence. Words with the Præfixes of n and p and n are sometimes Participles, but mostly Nouns. The Yews have formed them into Participles, and given no Rules about the Nouns, and we have no Rules but what they have given; fo, without publishing new Rules, I cannot contest a Word. We know by the typical Observation, and by the Completion, that the Word which they make changing itself was a Figure, because something was used to bind the Creature, the Type of the Sacrifice. The Sword or Knife

Knife was next used to flay the Type, and afterwards the Body underwent the Burning, the Wrath; in the Original the Wrath first, and continued to his Death; the Nails next pierced his Hands and Feet, and shed his Blood, and lastly fixed his Hands and Feet to the Cross; after his Death the Spear was used to give Demonstration. Word wanting the Hemantick n is used in Scripture for some Instrument used to the fame Purpose as the Cross was, 2 Chron. xvi. וס. " And put him in בית המהפכת the Prison-House. Jer. xx. 2. And put him on רמהכפת ver. 3. Took him out of המהפכת, xxix. 26. that thou shouldst put him in המהפכח and in הצינק the Stocks. Schind. Lex. Jer. xx. 2. " A Prison, an Instrument by which the Bodies of Criminals were tortured and put to the Rack; a wooden Machine, in which the Neck and Feet of Offenders were put. Targ. A Rack. Marius a Gibbet, or other torturing Engine; a Prison, an iron Mannicle, in which the Hands were confined." I suppose, the Place and Instrument of changing their Liberty, Ease, Life, or, &c. for Confinement, Torture, or Death. if the Parts represented here were performed, or to be performed by the great ones, and were, as an Exhibition of an Insti-

Institution, part to be regarded, and part to be typically observed, it shewed the Covenant and the Person, the Instrument and Action, joined in one Word, which expressed the fort of the cutting off, or Death of him, who, in Type and Reality, should by his Suffering there change the Scene of Wrath and Destruction towards himself, and the Criminals for Peace, Lives, Glory, &c. Joel iii. 4. Shemosh shall be changed into Darkness. Neh. xiii. 2. And our Aleim turned the Curse into a Bleffing. Pf. xxx. 12. Thou hast turned my Mourning into Musick to me. Ier. xxxi. 13. I will turn their Mourning into For. The Design of this Exhibition is fhewed in the following Words, לשמר to keep (as a religious Institution, to keep by observing what was instituted) the very Way to the Tree of Lives. Exod. xvi. 28. " How long refuse ye to keep my Commandments and my Laws? So, Numb. xxxi. 30, 47. " How long refuse ye to שמר keep my Commandments and my Laws? So Numb. xxxi. 30, 47. To the Levites שמרי משכרת משכן who keep the Charge of the Tabernacle of Jehovah." 'Tis impossible this can be, as the Jews have construed it, to regard the Tree in Paradife, that State was abrogated; and it cannot be to restrain

restrain, or hinder Men from coming at a thing, without which they must be eternally miscrable. But, by these Actions of the great Ones, and of the Prieft, and Sacrifices, the Types of one of them, to keep the very Way really, and typically for Men by Observation, by Compliance. This Vision exhibited Mercy to Man, the Wrath was to fall upon his Surety; Pfal. lxxx.17. Let thy Hand be upon win the Man of thy Right-hand (his Position in the Cherubim) upon the Son of Man whom thou madest strong for thyself. So will not we go back from thee; quicken us, and we will call upon thy Name, &c. Psal. cx. 1. To the Beloved a Song. " Jehovah faid to ארני my Lord, fit at my Righthand; till I make thine Enemies thy Footstool." This Word refers back to the whole Appearance, or what it hieroglyphically exhibited as an Inflitution to be kept on one Part, and to be observed typically on the other Part; and forward to the Reality, to את דרך the very Way to the Tree of Lives. The great ones, the Trinity on their Part, so the Man to be taken in on his Part, and all Mankind on their Part were to observe this Institution: The Trinity to keep the Covenant, the Man to suffer and atone, the joint Person to intercede:

cede: Mankind, before the Satisfaction, to make and preserve these Figures, which were exhibited as a Testimony, a Memorial, a Representation of these Persons and their Actions; to perform those Actions emblematically, by a Representative of the Person, and by Substitutes, by Creatures. to lay their Sins upon the Creatures; to believe that Christ would make Atonement, that the Father would accept it, that the Holy Ghost would sanctify Persons so reconciled. After the Satisfaction, to exhibit the Memorial of it, to believe that he had made Satisfaction, and that it would be accepted. The Way, the very Way to the Tree of Lives, was not to that in the Middle of the terrestrial Paradise, that Way was forfeited, and they were expelled; the true Way, then, was through Fire and Blood; this Word Way is so often mentioned and described both in the Old and New Scriptures, that I need not add; but, as these things are new and strange, I shall infert a Text or two. John xiv. 6. I am the Way, and the Truth, and the Life. Heb. x. 20.—a new and living Way. The Tree, as an Emblem, refers to the Fruit it bears, which is here expressed Lives, Immortality; who produces that Fruit needs no proving. Revel. ii. 7. To him that overovercometh will I give to eat of the Tree of Life, which is in the Midst of the Paradise of God. Ibid. xxi. 10. And shewed me that great City, the holy Jerusalem. xxii. 2. In the Midst of the Street of it, and on either Side of the River; the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: And the Leaves of the Tree, were for the healing of the Nations.

This Appearance was certainly compleat, comprehended hieroglyphically all that was to be believed and observed, all that was necessary to be known of the Covenant, all the Institutions, all that was typically exhibited before, or in the Tabernacle or Temple, all they represented above, and prefigured all that was to be really performed below, the Times inftituted or renewed, only excepted, the Presence of the Aleim in the Cherubim, &c. with Man taken in, the Prieshood, the Sacrifices, the Intercessor's Office, the Sprinkling of the Blood, &c. Though in writing hieroglyphically, from this manner of Representation, the Words be very few, these Things were well understood when Moses writ; and the Pattern shewed to him in the Mount, and to David after, was the Method of instructing them better than Words could do; and, as I have elsewhere shewed, that was one Reason why these hieroglyphical Figures were retained after Writing was revealed. From what these Appearances exhibited the Christian Religion took its Rise, and now the Fools may dispute how old it is; from this was the Pattern of Persons, Things, and Actions, in the Heavens, and from this all the Institutions to exhibit them, typically upon Earth, took their Rise; from these all the hieroglyphical Reprefentations, not only of the true, but of the false Aleim, of Persons or Actions, took their Rise; from this Adam took all the Ideas, and framed Words, or applied those then already framed, which fitted the Ideas, as Aleim, &c. Glory, Justice, Mercy, Propitiation, Expiation, Atonement, Redemption, and all the rest: Hence these Figures joint or separate; and these Creatures, by their Presence, became the outward Object, and so constituted the Places of Worship, not only to the true Worshippers, but to the false ones, and were facred to all Mankind; hence the Ox in Egypt, hence the Lions, not only in the Temples, but on Altars, Sepulchres, &c. hence the Eagle, hence the Halves of the Lion and Eagle joined, which they called a Gryffon; hence several Heads to one Body, hence Parts of one fort of Body

to Parts of another fort, as Wings to Men, Beasts; hence the Figure of a Man with a Crown, and other Insignia of Divinity, Power, &c. so in innumerable other

Things.

As the outward Part of the true Religion confifted chiefly in performing the Institutions before these Representations, and that doubtless they had them large and fixed, so small and portable, as Ezek. xi. 16. " Therefore fay thus faith the Lord Jehovah, Although I have cast them far off among the Heathens, and although I have scattered them among the Countries, yet I will be to them a little Sanctuary in the Countries where they shall come. Jer. xvii. 12. The Throne of the Glory set up from the first, the Place of our Sanctuary." And that all Directions and Responses came from them. Besides shewing us the Rise, Use, &c. of things early and frequently mentioned, such as Sacrifice, &c. it shews us why they were limited to Place, to Person, &c. Now we understand Passages which could have no other Sense, as when Cain says, Gen. iv. 14. From thy Faces shall I be hid. v. 16. and Cain went out from the Faces of Jehovah. Ibid. x. 9. He was a mighty Hunter after the Faces of Schovah, &c. VOL. VI. that

that is, in finding, taking, and destroying the Emblems, the Faces. xvii. I. Walk before me (i. e. act the Part of Priest to, or before these Faces) v. 18. And Abraham said, O that Ishmael might live before thee. xxv. 22. And she went to enquire of Jehovah, and Jehovah said unto her. xxvii. 7. And bless thee with respect to the Faces of Jehovah. v. 15. And Rebekah took the Garments of Esau her elder Son, the desireable (or facred) ones, which were with her in n's the House sc. of God. By which it appears that, after Isaac was superannuated, Esau had exercised the Office of Priesthood, 'till Isaac had blessed 'facob. Ibid. xxviii. 19. And he called the Name of that Place בית־אל the House of the Irradiator,—and Jacob vowed a Vow-if -so that I come again to my Father's House in Peace—and this Stone which I have set up for a Pillar shall be the House of the Aleim. ch. xxxv. 14. And Jacob fet up מצבה a standing Representation, in the Place where he talked with him, even a standing Representation of Stone: And he poured a Drink Offering thereon, and he poured Oil thereon; and Jacob called the Name of the Place where the Aleim spoke with him Beth-el. Ibid. 31. When Laban searched for his Aleim. v.

37. What hast thou found of ail the Infruments ביתך of thy Temple. Ibid. xxxv. 2. Put away the strange Aleim. Job i. 5. Job sent and sanctified them, and rose up early in the Morning, and offered Burnt-offerings, &c. So in a Convocation, Exod. xvi. 9. Come to the Faces of Jehovah. So in depositing the Manna, v. 33. Lay it up before Jehovah-so Aaron laid it before the העדה Testimony. Exod. xviii. 15. And Moses said unto his Fatherin-law, because the People come unto me to enquire of the Aleim. Hence xxii. 9. &c. where Aleim are read Judges, read Aleim. xix. 22. And let the Priests also which come near to Schovah sanctify themselves. v. 24. Let not the Priests-break through. xxiii. 19. The First-Fruits of thy Land shalt thou bring into the House of Jehovah thy Aleim. There is a Time mentioned, when the facred things, of which the Tabernacle and Exhibitions in it were included, which represented the Presence, were separated from the People of Israel; viz. when they had worshipped the golden Calf, and were threatened to be destroyed: The Word used is עדי and the same Word is used, Ezek. vii. 28. for the Temple, and the Representations in it. Exod. xxiii. 6. And the Children of K 2 Ifrael

Hrael Stript themselves of their instituted Ornaments, by the Mount Horeb. And Moses took the Tabernacle and pitched it without the Camp, and called it אהל מועד Ael Muod; and it came to pass that every one which fought the Lord, went out unto the Tabernacle Congregation which was without the Camp. These and the new ones are distinguished, Numb. ii. 17. And the Ael-Muod by which the Levites encamp in the Midst of the Camp shall set forward. x. 33. And they departed from the Mount of Jehovah three Day's Journey; and the Ark of the Purifier Jehovah went before them the three Days Journey, to fearch out a Resting-Place for them." By which it appears there were two Tabernacles; nay, 'tis strongly implied, that they had both an Ark with Cherubin, and a Temple, in Egypt, 2 Sam. vii. 2, 6. (I Chron. xvii. 1, 5, 12. But the Ark of the Aleim (of the Covenant of Jehovah) dwelleth. Under Curtains-whereas I have not dwelt in any House, since the Time that I brought up the Children of Israel out of Egypt, even to this Day, but have walked in a Tent and in a Tabernacle (from Tent to Tent, and from a Dwelling) v. 13. He shall build an House for my Name. Though the Ark made by Moses

Moses was in a Tent at Sion, when the following Speech was made, by it there feems to have been another Ark in the Army, 2 Sam. xi. 11. And Uriah faid unto David, the Ark, and Israel, and Judah abide in Tents. It appears that while the Ark and Cherubim made by Moses was at Kirjath-Yearim in the House of Aminadab, I Sam. xiv. that the Levitical Priests went on with the Administration of their Office at the Tabernacle in Shiloh. Ibid. xxi. 6. Before the Faces of Jehovah, an Appellation of the Cherubim; fo there were other Cherubim there. Ibid. xxii. In Nob, which they could not do without an Ark, &c. and they had another Ark doubtless with Cherubim; and, though perhaps small, no doubt much elder than that made by Moses in the Wilderness, and to which Moses, Exod. xv. 2. promised a Tabernacle, and before whose Faces he, as above, Ibid. xvi. 9. called a Convocation; and, without one, their Priests had been of no Use, no Atonement could ever have been made. I Sam. xiv. the Levitical Priests who were in Shiloh carried this to the Army, and confulted, v. 18, and 36. and Saul called this the Ark of the Aleim, in Opposition to the Ark made by the Children of Ifrael, K 3 which

which was then at Kirjath-jearim, Ibid. v. 18. " And Saul said to Ahijah, bring hither the Ark of the Aleim, for there was an Ark of the Aleim, and one of the Children of Ifrael *." The Jews, who would have us believe that these Institutions begun with Moses, tell us a Parcel of Stories, that this was the Ark in which the broken Tables were; we have no Account of any fuch, or that it was the Ark in which they put the Ephod; we have no Account of any such Ark; the Priest was there, who wore the Ephod. Nay it appears there was then more Urim, and fo more Thummim, and Ephods than one. Ib. xxii. 20. Abiathar a Priest then Chief escaped, and fled to David; Ibid. xxiii. 2. David enquired by Abiathar. v. 6. Abiathar brought the Ephod. v. o. consulted with the Ephod. Ibid. xxviii. 6. Saul enquired, and was not answered neither by Dreams, nor by Urim, nor by Prophets, v. 15. neither by Prophets nor Dreams, Ibid. xxx. 7. David consulted with the Ephod. 1 Chron. xiii. 3. For we enquired not at it (the Ark which was at Aminadab's House) in the Days of Saul. Whereby it appears there was another Ark, other

* That made by Moses by divine immediate Appointment, is called God's Ark, that which the Children of Israel had before their

before, theirs.

Faces, so other Cherubim before which they worshipped, and which they confulted; and two Urim, fo two Ephods which were each consulted, though one did not answer Saul. Nay it does not appear, that the Urim and Thummim put into the Ephod made by Moses, were made then. And perhaps it was not for the Benefit of fucceeding Generations that the old ones should be more particularly described, or even that they should be preserved, lest they should have divided into Sects, about whether the old ones or the new ones should be observed; as they did about the Place of Worship, whether it should be where the Ark and Cherubim first stood, in Shilob, or at the Temple. Nay, perhaps the ten Tribes upon their Defection might detain or carry them off.

Our Translators would have us to suppose Uzzah a private Man, a Driver of the Cart with the Ark, and his Crime attempting to support the Ark and Cherubim when they were in Danger of falling and being broken; whereby they have endeavoured to charge God with an Action of Cruelty, and to deter Laymen, even when the Priests neglect their Duty, from assisting to prevent the Destruction or Loss of the most facred things. As I may be K 4 charged

charged with what they make a Crime in Uzzah, it behoves me to state the Case, and shew who he was, and what his Crime was, and thereby clear God of Cruelty, and myself of being guilty of any Crime in putting my Hand to rescue the most facred Emblems from being falfly reprefented, so defaced or lost. 'Tis not only lawful, but predicted, that this should be shewed, Apoc. xi. 19. " The Temple of God in Heaven was opened, and there was seen in his Temple the Ark of the Testament of the Lord. This Expression is not that these things were seen in Heaven, but that the Dwelling of the Aleim, and what they had done, do, and will do there, was to be shewed upon Earth, as Gen. iii. 34. cited, so Ezek. i. 1. The Heavens were opened, and I saw Visions of the Aleim. This Prophecy has been supposed to refer to the Incarnation of Christ; it might have referred more plainly to the rending of the Veil, if these Figures had been there. Buxt. Arca Fæderis, p. 194. They tell us, they had a Propitiatorium where the Priest sprinkled the Blood, but not this Exhibition in the second Tem-It appears 1 Sam. i. 3. That the Ark which Moses made with the Cherubim, &c. were in Shiloh, ch. ii. That the Chief of the

the Priests of the Tribe of Levi were so exceedingly wicked, that Men abborred the Offering of schovah; and ch. iv. that they without confulting God carried the Ark, Gc, to the Camp; and it was taken, ch, iv. and v. that there was Destruction wherever it came, till it was returned; ch. vi. that the Levites took down the Ark and the Coffer with the Jewels of Gold, &c. and, I suppose, took away the Jewels. But they left the Ark upon a great Stone, and the People uncovered the Cherubim, and the Ark, and looked at the Cherubim, or into the Ark, fo many were destroyed there also. ch. vii. that the Men of Baalah, that is, Kirjath-jearim fetched the Ark from the great Stone, and carried it to the House of Aminadab on the Hill. and fanctified Eleazar his Son to keep, and do what was done about the Ark, and they were neither punished nor reproached for it. And doubtless this Eleazar, the Son of Aminadab, and those who succeeded him, and lastly Uzzah and Ahio acted as Priests, to those who worshipped before that Ark, for many Years; and that I Sam. vii. 2. This Ark was then at Kirjath-jearim, and the People lamented; but Samuel let them not fetch it, till they had put away the false Aleim, &c. That 2 Sam. vi. 2. David David summoned the Rulers, with the Priest, Levites, &c. to fetch the Ark, v. 7. (I Chron. xiii.) they took a new Cart, and consequently Oxen, and the Ark out of the House of Aminadab, and made the Ark ride upon the Cart; and Uzzah and Ahio his Sons, who, of course, had enjoyed the Possession, and the Profits, drove or ruled the Cart and Ark, that is, Ahio went before, and Uzzah with the Ark, and the King, Rulers, and Levitical Priests followed the Ark. And when, as we must suppose, the Oxen had gone a sufficient Length, and they wanted fresh Oxen, and they came to the Threshingfloor where, we may suppose, there were fresh Oxen: Because שמש they dismissed, released Uzzah's Oxen, which was taking the Ark out of his Hand, his Possession; he exerted himself upon the Ark of the Aleim, and יאחו בו feized it as his Property, as what he had an hereditary Right to the Possession of; which was persisting, that the Lay-People of a Village, under whom he held, had a Right to appoint and consecrate Priests to personate, and act in the Name of Jehovah, and to detain the most facred Emblems, belonging to that Office. Nay even when the Priests, appointed by Jehovah Aleim, were taking thole

those Emblems, to perform those Offices. before their Faces; and was the most daring Crime a Man could commit, and for which he was ftruck dead. These things are writ for an Example to others, who are, or may be guilty of the like Crimes, and not to deter others from explaining This frighted the rest, and they them. durst not bring the Ark to Sion, but carried it into the House of Obed-Edom, a Levite, and the Aleim bleffed his House. That, I Chron. xv. 2. Then David Said none ought to carry the Ark of the Aleim, but the Levites. v. 12. sanctify yourselves -that you may bring up the Ark of Jehovah, the Aleim of Israel-v. 13. For because ye did it not at the first, Jehovah our Aleim made a Breach upon us, for that we fought him not after the due Order. v. 15. The Levites bare the Ark-upon their Shoulders.

The Question has been whether the Representations of the Aleim of the Heathen, and the Services paid to them, or those of the Jews, were exhibited and instituted first. They, who knew nothing of one side of the State of the Question, have afferted that those of the Heathen were first, and borrowed by Moses; the contrary is now determined. If the Question

stion were now, whether the Heathens fuffered the Believers or Jews to preserve their Memorials, and perform their Institutions in Chaldea, in Canaan, in Egypt, or, &c. if that had not been proved, as now it is, it would not have affected the main Question, when or whence the Representations and Institutions of the Jews, when they had Liberty to preserve or obferve them, took their Rise; or when, or whence the Christian Institution took its Rise; both, now, are proved to have their Rise before this System, and their Publication as foon as there was Occasion to exhibit them; and that all other Aleim, and Institutions, were from Defections, and but false Representations of those, or such Representations of false Objects. Nay the Word הרפים Teraphim, which others used, nay, which the Children of Dan worshipped before, from the Time of Micab, at a Place far from the Tabernacle in Shiloh, or the Temple, to the Time of the Captivity, and which the apostate Jews would never give us the Meaning of, expresses the Design of the Rubbim, of which they have made the Root ארוף, where the Vau is servile, and the Root רכא, where the Aleph is sometimes changed to He, and fometimes both dropped, is to cure, to heal; and, besides many other Texts, is applied, Ezek. xlvii. 12. and cited Rev. xxii. 2. to the Tree of Lives, and its Meaning cannot be mistaken. So the Word expresses the Healers, the Curers of our Desects, Diseases, of our Sin. Nay Aleim, the Word universally used, and which they called their Teraphim, expressed the whole Affair, but could not be used by a Prophet, who writ strictly, for the Rubbim, because the Man was included.

The apostate Jews would have us suppose that their High Priest represented a Creature, an Angel; and that that Angel represented the Merit of the Life, and the Blood of Bulls and Goats, to two other created Angels, and that they are to represent the Merit, and Death, and Blood of Bulls, Goats, &c. before Fehovah, as of greater Value than theirs. This is pretty near what the first Heathens believed, when they supposed the Names, the material Agents, intelligent, and Ministers in intellectual Matters; and Part of this is what the apostate Jews held when they were carried into Chaldea, and the rest what they learned there. The Jews, about the Time of Christ, pretended to make Atonement by their own Bulls, Goats, erc.

&c. at their own Expence. And, as appears in Buxt. Lex. Chald. they now facrifice a Cock, which they suppose to be sufficient to expiate. Our primitive Christians, upon a false Supposition, that if a Creature were not made a free Agent. but restrained from sinning, it would be more holy than another which was made free, and had not finned; that the Word was fuch a one, and that he was to take upon him Flesh and suffer, and that the Priest represented his Merit, Blood, &c. to other two fuch, and that they were to represent his Merit, Blood, &c. to their Deus, which could not possibly be of any greater Value than the Merit of a Brute, which has not Power to act otherwise than as it is defigned to act. And though all People, that ever lived, expected to make, or have Atonement by Sacrifice, our modern Apostates have abolished Sacrifice, and fet up nothing in its stead, but will be faved by their own Righteousness.

Tis plain the Jewish High-Priest did not act in his own Name, nor in the Name of the People, but in the Name of another. Deut. x. 8. At that Time Jehovah separated the Tribe of Levi, to bear the Ark of the Purisier Jehovah, to stand before Jehovah to minister unto him, and to bless

in his Name, unto this Day. Ibid. xviii. 5, 7. To stand to minister in the Name of Jehovah. Ibid. xxi. 5. For them Jehovah thy Aleim hath chosen to minister unto him, and to bless in the Name of Jehovah. I Chron. xxiii. 13. And Aaron was separated, that he should sanctify the most holy things, he and his Sons for ever, to burn Incense before schovah, to minister unto him, and to bless in his Name for ever. This opens a Scene, which opens both the Old and New Testament. The Priest did not minister, or offer Sacrifices or Gifts. or burn Incense to Jehovah, or to Aleim but as a Substitute, a Proxy, in the Name of a Person who was Febovah, was of the Aleim. Hence there must be more than one Person in Jehovah, else he could not offer to Fehovah in the Name of Fehovah, nor could that Person be Intercessor to himself. Though every Gift was offered to the Trinity, it may be truly faid, the Priest offered what was an Acknowledgement to that Person, to him. Indeed one might have supposed that he might have bleffed, or done some other Acts to the People in the Name of the three Persons. But 'tis plain he did all he did in one Name. Hence I think it follows, that whatever was done in the Name of Jehovah. vah, was done under this Person, so to the Name of Jehovah. What Person this is, the Scriptures have determined and ascertained by joining it to 58 the Irradiator, as Gen. xxi. 33. Exod. xxxiv. 14. Isa. vii. 14. and many other Ways. Person is referred to Pfal. cxviii. 26. " He is bleffed who comes in the Name Jchovah. Jer. xvi. 21. They shall know that my Name is Jehovah." Indeed in the Plural Fehovah is faid really to dwell or exist in the Names, in the facred Trinity, fo in each Person. So under the Name of the Lord, the Name of Christ in the New Testament; except where the three are named together, as in Baptism, or, &c. He was the Person in Jehovah, in the Aleim, of Name, of Glory, of Holiness, &c. So Isai. lxiii. 16. Thou Jehovah art our Father, our Redeemer; the Eternal thy Name. If this Text, and xli. 14. xliii. 14. xlviii. 17. xlix. 7. Thus faith Jehovah, the Redeemer of Israel, his holy one. And liv. 5. For ציטיך thy Lords בעליך thy Makers, Jehovah of Hosts: His Name and thy Redeemer the holy one of Ifrael shall be called the Aleim of all the Earth, be truly construed, they shew, what is yet more to the Purpose; by the Law, he who was next of Kin, a Brother, or, &c. he who had the

the first Right; so, here, he of the eldest Line had the Right, the Birth-right, to take Vengeance for Blood, to redeem Persons and Inheritance; who he was to redeem us from is mentioned, Hos. xiii. 14. Out of the Hand of the Grave will I redeem them: from Death will I redeem them. I will be Translated who shall bring thee forth to Light, O Death; I will be thy Destruction O Grave! Where Mich. iv. 10. There shall Jehovah redeem thee from

the Hand of thine Enemies.

Who they were which were emblematically exhibited, and before whose Faces the Priest, in the Name of Jehovah, offered the Incense, and sprinkled the Blood, is strongly express'd, 2 Sam. vi. 2. "The Ark of the Aleim where is invoked the Name, the Name of Jehovah of Hosts who dwelleth in the Cherubim upon it. I Sam. iv. 4. The Ark of the Purifier Jehovah of Hosts, who dwelleth in the Image of the Great Ones. 1 Chron. xiii. 6. The Ark of the Aleim Jehovah, who dwelleth in the Image of the Great Ones, where the Name is invoked (or who is invoked there) Psalm xcxix. 1. Jehovah reigneth, let the People tremble; He dwelleth in the Cherubim, let the Earth [nutet] be moved, Marg. stagger; (nod or VOL. VI. turn

turn aside.) 2 Kings xix. 15. And Hezekiah prayed before Jehovah, and said, Jehovah the Aleim of Ifrael, who inhabit the Cherubim (Image of the Great Ones) thou art the Aleim alone to all the Kingdoms of the Earth; thou madest the Names and the Earth. Pf. lxxx. ii. Thou that inhabites the Cherubim, irradiate. Ezek. x. 20. This is the Creature which I faw under [a Substitue of] the Aleim of Israel by the River Chebar, and I knew that they were the Image of the Great Ones. And 'tis faid Exod. xxv. 22. xxix. 42, 43. xxx. 6. Numb. vii. 89. that Jehovah would give Directions to Moses from above the Mercy-Seat between the Cherubim. And, as 'tis faid, 2 Sam, xxii. 7, 11. Pfal. xviii. 11. I call'd upon Febovah, and cried to my Aleimand he rode upon one Like-Rub a great one, and did fly, and was seen upon the wings mit of the Spirit. From whence 'tis plain, that the three Agents, the Emblems, the Names of which the three Beasts were also Representatives, are in another View said to be sicut Rubbim (magnates) ficut Aleim. These are the three Agents which form'd the World, which the Scriptures often speak of, and one of them is called the Word, another the

the Spirit of Jehovah; which the Apostate Jews have ignorantly taken to be Cherubim, animated Angels, and call'd them the Word, &c. As those three Agents are emblematically called, for that Reason, as I have said above, they will never suffer the Name Jehovah to be pronounced. Nay, 'tis plain in the Comparison, that one of these Rubbim was the Messiah, Ezek. xxviii. 14. Thou art an Image of the Great One, anointed, a Protector.

The Cherubim and the Coverer placed in the Sanctum Sanctorum, the Appearance of the Glory, and the Actions perform'd there, emblematically exhibited by Figures, in the Names of the Rubbim, and by the Priest and the Glory in the Name of Jehovah, shewed the manner of making, performing, and observing the Covenant of the Rubbim, the Aleim, of the three Persons of one Essence, and Man to be taken in. And to the Jews were emblematical Pledges, and the Action of the Prieft, the Sacrament of the Performance of it. If the Jews would consider the Scriptures, and rectify their mistaken Traditions and foolish Notions, by which they have not only blinded themselves, but many that I know who have been dabling in their Writings; that the Cherubim which

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were only exhibited to appearance by Form and Motion; and, at the respective times, given to created inanimate Matter, or hammer'd out of Gold, or carved out of Wood, to represent the Trinity in Unity, the taking in of the Man, the making and performing of the Covenant, &c. were created, though none can tell where, nor when, were animate, intelligent; ot were two of them of Jehovah, and one created; or, supposing the Essence of Febovah one Person, were Companions of Jehovah, and Operators for him of the first rate, or superior to the Angels, or what the Scripture calls the Glory of the Word, the Son, the Light, and another the Spirit; and another they never name but make him Revenger, Punisher, and a severe Being, fo make the three the Angels of the Preience, of the Faces; I say, if they would let Scripture determine these, they would believe, and confess the Meaning of their own Emblems, and that they exhibited the Persons, and their Actions in Heaven. They might see the Manner of making the Covenant; that Jehovah, the Person, the Glory who appear'd emblematically in form of Light, sometimes environed by a Cloud, sometimes openly; and though it was not permitted to any Mortal to see more

more than the Splendor of that Light there, 'tis likely in the Figure of a Man, as elsewhere, who flood between or above the two Cherubim; they beholding his Faces, and he theirs, &c. they might see the Performance of that Covenant typically exhibited; and that what the Priest did there, was what the Intercessor, the Mediator, did, and does before, or between, the Rubbim, the Aleim and Man, in the real Heavens. If this Place was the Type of Heaven, as St. Paul tells us Heb.ix. 24. " For Christ is not entered into the Holy " Places made with Hands, which are the " Figures of the true; but into Heaven it-" felf, now to appear in the presence of "God, vultui Dei, for us." If the High Priest was a Tyye of the Light residing on the TOD Mercy-Seat between the Cherubim, so of the Name of Jehovah often mentioned; that Name, that Person who was to take Flesh upon him, and to be the Intercessor; and that the Blood of the Creatures which he, by his Type the High Priest, sprinkled there, was the Type of his That as the High Priest sprinkled the Blood which was shed, without the Vail, in the Sanctum Sanctorum upon the לפר Mercy-Seat, fo Heb. vi. 19. Christ the Intercessor is entered within the Vail,

L 3

and thus sprinkles, thus exhibits the Merit of his Blood which was shed, without the Vail, And that he is not, as I upon Earth. have shewed elsewhere, the Covenant, but the Purifier; nor as it is translated, Heb. viii. & al. a better Covenant, for there was but one Covenant; but a better Purifier, as much as the Merit of his Life, Sufferings and Blood, was more valuable than that of the Types, Brutes; then 'tis he, and that, which the Eyes of the Aleim are to regard in Heaven; and he, and that, will be of sufficient Value to be regarded by them. Now the Text which has been fo much contested, is proved to be authentick, 1 John v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one? and if it were possible that there needed any greater Proof, they are proved to be Parties.

It appears, Heb. ix. 4. that the golden Censer, upon which the holy Incense was burn'd, was an Instrument which belonged to the Sanctum Sanctorum; and if so, the High Priest put the burning Coals, and the holy Incense he carried in upon it. Tis not to my purpose, and it would take up more time than I have to spare now, to shew the emblematical Meaning of each Species of Sacrifice, or the emblematical

Use

Use of each Ingredient of the Mixture in the sweet Perfume or Incense, which was to be burn'd by the Priest when he entered into the Sanctum Sanctorum, to sprinkle the Blood, whose Smoak was to cover the Mercy-Seat, and fo approach the Faces of the Rubbim; and the Neglect was to be punished with immediate death, which the Fews tell us befell several of their High Priefts, in Failure of executing this part of their Office. Indeed one would at first Sight be apt to think, by the Wording of one Text, that the Vapour from this sweet Incense was intended to hide the Appearance above the Mercy-Seat. But, by Pfal. cxli. 2. Jer. xvii. 26. Revel. v. 8. and viii. 4. o al. it appears that the offering of Incense referred to the Office of Christ. exhibiting his Merits as Mediator.

As the part which the second Person covenanted was sure to be personmed, so what is represented here his Suffering, and his Blood, was exhibited in Heaven: If not as a Reason for creating this System, and Man, at least from the Promise after the Fall, as well as it is since his Suffering. And upon this Merit Man became his Property. Hence the three Persons, and the Man taken in, are exhibited, each in two Stations, as making and regarding the Covenant, and as ruling the Universe.

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The Glory, the Word, the Son, in a third Station, ruling his Church, and making the Place where the Suffering is represented his Throne, from whence he gives Directions to his Ministers in the

Fewish State, so in Glory.

The Covenant to redeem Man was really made, and ideally exhibited in Heaven, and afterwards the Persons and those Actions were supernaturally exhibited upon Earth; and as part of it was to be performed in Heaven, so that Part of it was afterward to be represented, Part by Figures, Part by supernatural Appearance, Voice, &c. and Part by the Representative of one of the Persons upon Earth. And, as parts of it were to be really performed upon Earth, those Parts were to be typically performed or suffered upon Earth by Representatives. And as the latter Parts were to be performed before the Representatives of those in Heaven; thence the Place where those Representatives flood, and where one of them appeared, was faid to be the Dwelling, the moving House, the Residence of those in Heaven, so a Type of Heaven; and the Representatives and Appearance, Types of the Essence of the Persons with Man taken in, of their Actions, &c. Indeed the immediate

mediate Presence dwelt in the Types, so as to make the Actions effectual, by Power, by Action, by Voice, &c. and upon Occasion attended those Figures and Appearance there; nay, Addresses are made to these, with this Species of Presence, by the Prophets, as well as to the immediate Presence of those, these represented in the highest Heavens; and the People were commanded to sear this Place by the same

Word, as to fear the Aleim.

From the Expressions in Scripture, that Fehovah Aleim was emblematically to dwell above and below, as, or in, these Exhibitions or Images, Philo and the apostate 7ews, as I have shewed, confounded themselves and deceived others, with the Misapplication of the Word Shechinah to the Essence as one Person, as if the Essence or Persons had no Dwelling till it was created, suppose that he is to dwell really in fomething created, fo puddle with Heaven, Word, Potentates, &c. so make the other two, nay indeed all three, Potentates, Angels, &c. whereas this Word, as well as other Words of nearly the fame Signification, is emblematically applied fometimes to one, fometimes to all the three Persons, or their Emblems, and mostly mostly to the Person they deny as שב - שבן זבל - היה היה - משכן שב - בית זבל - בית זבל - היה - משכן ישב - בית זבל - בית זבל - היכל - מושב - קרש קרשים - מקדש - דביר - מעון - מושב - קרש קרשים - מקדש - דביר - מעון - מושב - קרש קרשים - מקדש - דביר - מעון - מושב - קרש קרשים - מושב one or more of these Words are applied to the Name Jehovah, to the Name Aleim, for whom the Tabernacle was set up, and the Temple built; to the just One, to the holy One; as a Place for the Priest, the Representative of the Name Jehovah, who wore the Name Kadesh to Jehovah, Christ, who he personated to execute his Office in, not only as Priest, but as Intercessor.

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To prove this Gen. iv. 26. " Then was an Opening made to Invocation in the Name Jehovah. xii. 8. and invoked in the Name Jehovah. xiii. 4. xxi. 33. xxvi. 25. Exod. vi. 3. And by my Name Jehovah was I not known to them. xx. 7. Shall not take my Name in vain. xxiii. 21. My Name is in him. xxxiii. 19. And call in the Name Jehovah before thee. xxxiv. 5. (Pf. ciii. 8.) and he called in the Name Jehovah, and Jehovah passed before him, and Jehovah called, gave the Name the Appellations, Jehovah Al, -- חסד הסד, פינ. Deut. v. 11. Lev. xix. 12. Te shall not Swear by my Name falsely; nor prophane the

the Name of my Aleim." Levit. x x. 3. To defile my Sanctuary, and to profane my holy Name. xxi. 6. And not profane the Name of their Aleim. xxii. 2, 32. That they profane not my holy Name. xxiv. 16. He that blasphemeth the Name Ichovah, shall die the Death-when he blasphemeth the Name. Deut. vi. 12. x. 20. Thou shalt fear Ichovah thy Aleim. and serve him, and shalt swear by his Name. xii. 5. And unto the Place which Jehovah your Aleim shall chuse—to put his Name there, even unto his Habitation shall ye seek. and thither thou shalt come, and thither ye shall bring your Burnt-Offerings, &c. v. 11. Then there shall be a Place which Jehovah Aleim shall chuse, to cause his Name to dwell there. Ibid. v. 21. xiv. 23, 24. xvi. 2, 6, 11. xxvi. 2. Efdr. vi. 12. Neh. i. 9. So 2 Sam. vii. 13. He shall build a House for my Name. So I Kings viii. 16, 29. For my Name to be there. So Pfal. lxxiv. 7. Have prophaned the Tabernacle of thy Name. I King. ix. 7. 2 Chron. vii. 20. And the House which I set apart for my Name. I Chron. xxix. 16. to build thee a House for the Name of thy holy one. v. 9. for thy Name is in this House. Jer. vii. 11. Is this the House which is called by my Name? - But go ye now unto my Place which was in Shiloh, Shitoh, where I set my Name at the first. I must omit vast Numbers to the same Purpose in the Pfalms, &c. 1 King. xviii. 24. I will call on the Name of Jehovah. v. 22. He built an Altar in the Name of Jehovah. I Chron. xvi. 2. He bleffed the People in the Name of Jehovah. v. 8. Give Thanks unto Jehovah, call upon his Name. v. 10. Glory ye in his holy Name. v. 35. That we may make Confession to the Name of thy holy one, השתבח to glory in thy Irradiation. Deut. xxvi. 15. Look down from the Habitation of thy holy one. Pfal. v. 8. I will bow me in the Temple of thy holy one. Jer. vii. 30. xxxiv. 15. House which is called by my Name. Zech. xiv. 9. In that Day shall Jehovah be one, and his Name one. Ibid. xii. 7, 8, 10. And the House of the Beloved shall be as the House of the Aleim.

So one or more of these Words are applied to the Essence, to the three Persons joined to Jehovah, to Jehovah Aleim, to the Aleim, to the holy ones, to the Ark with the Cherubim, to the Cherubim already cited, to the Visages, with relation to the Exhibition of the Covenant, and of the Atonement, the Tabernacle, Temple, Sanctum Sanctorum, the Adytum, Sion, &c. was, by these Emblems being placed

there, their Residence: So with relation to the Sacrifices, Offerings, Prayers, burning of Incense, sprinkling of Blood, &c. and what was performed before them, so to them.

To prove this, Exod. xxv. 8. And let them make me (Jehovah) a Sanctuary; and I will dwell in the Middle of them. According to all that I show thee, the Tabernacle; and the Pattern of all the Instruments thereof—then follows the Ark and the Cherubim. xxix. 45. 1 King. vi. 13. And I will dwell among the Children of Israel, and be their Aleim, and they shall know that I am Jehovah their Aleim, &c. Levit. xix. 30. xxvi. 2. And ע היראר ye shall fear my Sanctuary. v. 11. And I will put my Tabernacle in the Midst 1 King. viii. 13. 2 Chron. vi. 2. of you. I have built an House, a Dwelling-Place for thee, a Place for thee to dwell in for ever. 1 Chron. vi. 48. To all manner of Service of the Tabernacle, the House of the Aleim. xxii.19. And build the Sanctuary of Jehovah Aleim, to bring in the Ark of the Purifier Ichovah, and the Instruments of the holy one of the Alcim, into the House built for the Name Jehovah. xxviii. 10. To build an House for the Sanctuary. Ps. ix. 12. Sing to schovah who dwelleth in Sion. 1xxiv. 2. This

This Mount Sion wherein thou hast dwelt. 1xxvi. 3. In Salem also is his Tabernacle, and his Dwelling-place in Sion. The Ark with the Cherubim, 2 Chron. iii. 10. And made in the House, the holy Place of the holy ones ficut Rubbim. 2 Chron. v. 7. And the Priests brought the Ark of the Purifier Jehovah into its Place, into the Oracle of the House, into the Holy of Holies. That of the Cherubim is already cited, under the Word, where there were typical Faces, Ex. xxxiv. 34. in the old Tabernacle, when Moses went into the Faces of Jehovah to speak with him. Levit. xvi. 2, 15. To the Faces of the Mercy-Seat. Ibid. x. 17. xiv. 29. xvi. 10, 18. To make Atonement for them to the Faces of Jehovah. Levit. xvii. 3. What Man soever—that killeth an Ox, &c.—and bringeth it not—to offer an Offering unto Jehovah, to the Faces of the Tabernacle of Jehovah; Blood shall be imputed unto that Man, &c. Num. vii. 3. And they brought their Offering to the Faces of Jehovah—to the Faces of the Dwelling. Ibid. xvii. 7. And Moses laid up the Rods to the Faces of Jehovah in the Tabernacle of Witness. Deut. xiv. 23. And thou shalt eat to the Faces of Jehovah thy Alcim, in the Place which he shall chuse to place his Name there. xvi. 11. And

And thou shalt rejoice to the Faces of thy Aleim, thou and thy Son, &c .- in the Place, &c .- Jos. vii. 6. And Joshua rent his Clothes, and fell to the Earth upon his Face, to the Faces of the Ark of lehovah, until the Even-tide, he and the Elders of Israel—and Joshua said—and what wilt thou do unto thy great Name? And Jehovah said, 2 King. xix. 14. And Hezekiah went up into the House of Jehovah, and spread it (the Letter) to the Faces of Jehovah, and Hezekiah prayed to the Faces of Jehovah, and said O Jehovah Aleim of Israel, which dwellest in the sicut-Rubbim, thou art the Aleim, oc. 2 Chron. i. 6. And Solomon went up thither to the brazen Altar to the Faces of Jehovah. vi. 24. And shall return and confess thy Name; and pray and make Supplication to thy Faces in this House: Then hear thou from the Heavens (Names) xx. 9.—we stand before this House, and to thy Faces (for thy Name is in this House) and cry unto thee in our Affliction, then thou wilt hear and help.

אורים

דורים ותומים from whence he directed, ruled or governed the Jewish Church and State.

To prove this, Ex. xl. 34, 35. And the Cloud abode thereon, and the Glory Jehovah filled the Tabernacle, & al. Pf. xxvi. 8. And the Place of the Tabernacle of thy Glory. Isa. lx. 7. I will glorify the House of my Glory. I King. viii. 12. 2 Chron. vi. I. Jehovah hath said he would dwell in a dark Cloud. Exod. xv. 2. My Strength and Song is the Essence, and he is become my Salvation; he is my Irradiator, and I will build a Tabernacle for him. v. 13. Hast led them in thy Strength to the Habitation of thy holy one. Pf. Ixxiii. 17. Till I go into the Sanctuaries of the Irradiator. Ibid. xxviii. 2. Hear the Voice of my Supplications when I call unto thee, when I lift up my Hands to the Oracle of thy holy one. Ezek. i. 26. x. 1. Was the Likeness of a Throne, &c. cited Zach. vi. 12. Behold www the Man whose Name is the Branch, and he shall grow up (branch up from under him) out of his Place, and he shall build the Temple of Jehovah; even he shall build the Temple of Jehovah, and he shall bear the Giory, and shall sit and rule upon his Throne, and the Counsel of Peace shall be between them both.

The

The Presence of the Three dwelt in the ficut Rubbim, as well as the Presence of the second Person dwelt in the Cloud, in the Emblem Glory, on the Throne, between the two Cherubim, in the Urim and Thummim, from whence he gave Orders or Responses; but he could not have been distinguished from the other two, if he had spoken out of the Cherubim, nor could his Offices of Intercessor and King have been distinguished from his being one of the Rubbim, or Aleim.

Nay the Heathens, so apostate Jews ascribed this sort of Presence of their A-leim to the Representatives of them, as appears not only by the Books of the modern Heathens, but by Scripture. Isa. xliv. 13. And maketh it after the Figure of win a Person; after the Beauty of a Man to inhabit the Temple. Ezek. viii. 3. Where was the Seat of the Image of Jealousy. xxiii. 41. And thou didst set it upon a Bed of Glory, and a Table prepared to its Faces, whereupon thou hast set my Incense and my Oil. So they thought of the golden Calf. Ex. xxiii. 5. And Aaron saw it, and built an Altar before it.

The first coming of Christ to take upon him Flesh could not be emblematically exhibited by the High-Priest; that was repre-

sented in the Figures of the Rubbim, as a thing covenanted to be done, and so predictive, or a Pledge of the Completion, as his Resurrection and Ascension into Heaven is typified by the High-Priest's entering within the Vail, into the Type of the Heavens, the Place of their Visages immediate Presence. So the Priest at his Return out of the Sanctum Sanctorum, when he had offered sweet Incense, sprinkled the Blood, typified the second coming of Christ, when he shall, as the Priest blessed those who were without waiting, till he had performed his Office in the Name of Jehovah, bless those who shall be without, expecting the Acceptance of his Sacrifice, and Intercession for them, and waiting for his coming; and put them in Possession of the Kingdom he has obtained for them. And if the Yews will consider the Form which, they say, the Priest used when he returned out of the Holy of Holies to the People. Numb. vi. 23. On this wife shall ye bless the Children of Israel, faying unto them, Jehovah bless thee, and keep thee; Jehovah make his Faces to shine upon thee, and be gracious unto thee; Jehovah lift up his Countenance upon thee, and give thee Peace; and they shall put my Name upon the Children of Israel, and I will bless them. them. If they consider these Words in the Original, and the Ideas conveyed by them, they will find that the Blessings contained in them are of a Nature, and Duration, infinitely beyond what the most extravagant of them could ever ascribe to the coming of their Messiah, or to what they

should enjoy in his Reign.

Tis likely that, besides the Position of the Bull in the Cherubim, the Reason for sprinkling the Blood towards the East was, because the Exhibition was first there, so this a Representation of, or taken from that; and perhaps the Reasons why at making a Covenant between Men, the Parties stood on each side, when the Blood of the Victim was shed, &c. and the Reason why the Victims were divided into two, and of passing between them, the Name of the Hebrews, and many other Things, may be shewed to have had their Rise from these Figures, which are not before me now.

It is a terrible View to consider the Crime of rejecting Christ, and to see the Effects it had upon the Jews as a Nation, and upon each of them to this Day, who, is they had believed Moses, would have believed Christ. And amazing beyond Expression that Countries who pretend to M 2 profess

Ch.

profess Christianity, and to believe that he was a Person of the Essence, and that confequently whatever he pronounced would surely take Effect; after he had given so many Cautions against the Leaven, and pronounced so many Woes against the Scribes and Pharisees, charging them with omitting the weightier Matters of the Law, Judgment, Mercy and Faith, with Hypocrify, with shutting up the Kingdom of Heaven against Men, neither going in themselves nor fuffering those who were entering to go in; after he had afferted that Publicans and Harlots went into the Kingdom of Heaven before them; and said Matth. xxiii. 15. Wo unto you Scribes and Pharises, Hypocrites; for ye compass Sea and Land to make one Proselyte, (that was from being a Heathen) and when he is made, ve make him twofold more the Child of Hell than yourselves. So that the Curse extended, and was doubled upon all who followed their Rules; that these Countries should never attempt to reject their Constructions of the Bible, and those who study and propagate them, and seek for its genuine Sense; but proselyte Youth to them, by teaching them those Constructions, Pointings, Rules, and directing them to read the Forgeries, and villainous Stories Stories in their Books; so, from the lowest to the highest Rank of Students, to retail them in their Pulpits, Sermons and Books. Were ever People, in any other Case, so mad as to admit the Opinions of declared Enemies against any Scheme, without examining the Evidence? Though one would. at first Sight, think this Prediction imposfible, these Things have been by great Application, in a great Length of Time, too fubtilely contrived, and too well adapted to the present State and Pride of Man, for idle Youths or Students to fee through; and every one knows the Power of Education, and the Value a Man fets upon his own Judgments, when he has once approved an Opinion. If a Proselyte to their Opinions, and who pretended to be a few, was twofold, one who follows their Opinions, and pretends to be a Christian. is at least fourfold more the Child of Hell than they. So that it is fourfold more impossible to make any Impression upon one so educated, and who has, without any other Light, studied their Books, than tis upon a learned Jew, who has been taught many Things by Tradition, which they write not, and how to understand many Things otherwise than as they are written; which shews them what they will not M 3 own,

own, so makes them Hypocrites; some fuch Jews have been converted; but I despair of seeing any of their Proselytes converted; nay even the Inquisition cannot root out this Leaven; and there can scarce be stronger Evidence of Christ's Omnisciency than to see Completions of his Prophecies, in such surprising Events. I am directed, by Christ's Example, to warn those who are in this Condition; and to warn others against the Preachings or Writings of all fuch, even from those who have studied the Rabbi's, to those who have taken up with Philo, &c. whatever Epithets the World may have given them, as wife, learned, or &c. they are the worst of Enemies, and the least Article of that Leaven effectually prevents any one from being a Christian. 'Tis said some for the Benefit of Trade, in Spain and Portugal, live Papists, and die apostate Jews; but I never heard that any of them have been so wicked as to enter into the Orders of the Christian Priesthood to perform the Services of Christians, and to preach the Doctrine of the apostate Jews; if they did the one, they would not be fuffered to do the other. So they do not half the Mifchief they are permitted to do elsewhere, where they have not only Liberty to speak and and write, but where they are permitted to hold Livings, and teach these Notions.

I foresee that I shall be charged with making of Images, with Popery, for shewing a Figure made from feveral Visions by Directions. Why should it be unlawful to use our Eyes to see Visions or Figures, any more than to read Words, or our Ears to hear Sounds? All Knowledge was convey'd by Visions and by Figures at first; and writing with Letters was not reveal'd 'till late; and this Figure was retain'd, after Writing, as the furest Method to preferve and record the Exhibition. Tews, the Papists, the Reformed, nay all Men, are ignorant how to make, and therefore forbid to make any Similitude of their own devising, for exhibiting the Persons in the Essence, or their Actions; to bow before, or &c. And for the same Reason, they and we, and all Men are forbid to make any Description of them or their Actions in Words or Writings; or to contrive any Rules how they are to be reconciled or worshipped; or to propagate those made or contrived by others. Are these Reasons to prohibit Jehovah Aleim from giving Visions, or ordering them to be represented in Figures, or ordering them to be recorded in Writing, to direct and de-M 4 termine termine us in those Points; or to hinder Men from looking at those Visions, or exhibiting them in Figures, or using them as they are directed, or from learning to Read, and understand the Description of them in Writing, or from being directed and determined by them? fo far from it, that they shew the Necessity why we should be informed by the strongest Evidence that can be given, and fuch as will determine Though'tis plain the Jews those Points. had this Figure in their old Tabernacle, yet the Egyptians worshipped, and 'tis likely had forced some of them to worship before one Part of this Figure, the Bull; as the Egyptians did, though they had Temples to, and worshipped, the other two each apart. And while this Figure was ordering, by a new Vision of it, and with proper Sanctions, to be renewed in State, and the Priesthood to be fixed in one Family in a lineal Succession, and their joint Worship in one Place, to prevent the Abuses which had been introduced by the Firstborn of each Family, at infinite Numbers of Places, &c. before these Orders were communicated to the People, they fet up the Figure of a Bull, and worshipped Jehovah before it, so renounced Christ the Glory. Afterwards this Figure was fet up, and and kept them right, 'till Jeroboam who had lived in Egypt, fet up the Bull again, in the ten Tribes: For this the Jews were carried into Captivity; this made them deny, and crucify Christ; and this is the Egyptian Wisdom which they and their Proselytes propagate to this Day; and the Fews were reproached for not observing these Methods of Information, Hos. xii. 10. I have also spoken by the Prophets, and I have multiplied visions, and by the ministry (hand) of the Prophets אדמה have given a Similitude. Whence then am I to expect the Charge of making a Similitude? Those who have been the most guilty of fetting up the Bull, of worshiping one Person, of forging Schemes out of their own Heads, or propagating those forged for Terms of Salvation by others, of perverting the Sense of the written Word, will make the loudest Outcry against Figures; because these Affairs were not left to Words, but were fix'd by those Visions, and this Figure to determine all Disputes; and because, at first Sight, it will destroy all their Dreams and false Constructions; Ought this to be a Reason to deter me? 'Tis the very Reason that induced me to publish it. Shall I be directed by those, or fear what they can say, who know

know not what either this Figure, or those Writings mean? That would be losing what I have done.

There is another Name of Christ which is not vally different from כבד Glory, Gravity, that is צדק Juffice, the just one, the Giver of Justice. The Idea is taken from the Equality of the Beam and Scales, and the Identity of the Weights. Money, &c. was mostly then received and paid by Weight, he who received and paid by equal Scales, and the same Weight or Measure, was said to be just; so Justice is emblematically exhibited with a Pair of equal Scales in her Hand. This appears Levit. xix. 36. Deut. xxv. 15. Job xxxi. 6. Ezek. xlv. 10. Hence as the Covenant stands, and as every Person is Fehovah, is one of the Aleim, God the Father is faid to be just in Rewards or Punishments, because he requires Payment by the same Weight he has given. Pfal. vii. 11. The Aleim is a just Judge. ver. 17. I will confess sehovah according to his justice. Dan. ix. 14. For Jehovah our Aleim is just. Deut. iv. 8. And what Nation so great is there which hath Statutes and Judgments, which justify as all this Law, which I set before you this Day. Hence Deut. vi. 25. He who performed

formed the Law was typically just; the Law did not direct the Jews to undergo any Punishment, or perform any Justice to fave them; Christ was to do that for them, and they were to exhibit it typically. That, as Deut. vi. 25. was to be their Justice. But the Law forbad them to do any thing, and commanded them to destroy every Person and Thing, which made any Approach to other Aleim. Hence Deut. xxxiii. 19. Pfal. iv. 5. li. 19. Sacrifices were typically called Justice or Righteousness sufficient to atone. Hence the Son, whom they typified, is faid to be the just one, our just one, the Justifier or Giver of Justice; because he pays for others, as a Surety, what he has not received, makes their short Payments weight. So Mal. iii. 3. and they shall offer a Gift in Justice. Dan. viii. 14. The holy (separated) one shall be justified, ibid. ix. 24. to bring in the just one of Ages—and anoint the Holy One of the Holy Ones. Isaiah lix. 16. His own Arm brought Salvation to him; and his Righteousness it sustained And he put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head. Isaiah l. 8. He is near that justifieth me, who will contend with me? Ibid. li. 5. My Justice is near,

my Salvation is gone forth, and mine Arms shall judge the People, &c. Ibid. liv. 17. This is the heritage of the servants of Jehovah, and their Justice is of me Pfal. xxiv. 5. He shall saith Jehovah. receive the Bleffing from Jehovah, and Justice from the Aleim his Saviour. So Pfal. iv. 2. Aleim of my Justice. Ibid. lxxi. 2. deliver me in thy Justice and cause me to escape. ver. 16. I will make mention of thy Justice, and of thine only. Isa. lxii. 2. And the Gentiles shall see thy Justice. Thence the Just are said to live by Faith. Gen. xv. 6. And he believed in Jehovah, and it was imputed to him for Justice. Hos. ii. 19. I will betroth thee unto me in Justice, &c. Ibid. xi. 12. But Judah yet ruleth with It the Irraditor of Light, and with the holy ones is faithful. Hab. ii. 4. But the just shall live by his faith. Matth. xxiii, 23. and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith. We suppose that the Design of the Trinity, in creating intelligent Beings, was, that they might love, and so be fit to be beloved by them, and made eternally happy by them. Faith is the Supplement, the Complement of Hope, to believe that those Persons in * their Mercy and Wisdom have contrived,

and revealed a Method, and have or will put it in Execution to make a free Agent, who has broke the Laws of Justice, and cannot possibly make Restitution, more qualified for the Enjoyment of them than if he had kept his first Station; because who believes most is forgiven, will love the most, &c. is renouncing all Pretences of Right, depending wholly upon them, acknowledging an Obligation infinitely beyond what he could do upon any other Account, renders that which, upon this Foot, is due to every Person in the Trinity, and cannot be due to any other Beings; because no other Beings can give any Security for the Performance of such a Promise; so is reputed just, and worthy to enjoy the Benefit of what is purchased for him, and qualified for the Enjoyment of that Happiness. This Person, this just one, is emblematically represented in the Names, is TID Glory or Gravity; and this by that in the Names which gives Weight to every Thing, Pfal. xxxvii. 6. And he shall bring forth his Justice as the Light. Ibid. 1. 6. And the Names shall declare his Righteousness (Justice) Ibid. xcvii. 11. Light is sown for the Righteous (Just) Prov. iv. 18. But the path of the just ones is as the shining Light,

that Shineth more and more unto the perfect Day. Ibid. xiii. 9. the Light of the just ones rejoiceth. Isa. xlv. 21. I am Jehovah, and there are no Aleim besides me. An Irradiator that justifies, or Means of Salvation, there are none besides me. Ibid. lxii. 1 .- Till her Righteoufness go forth as Light; and her Salvation burn like a Lamp. Mich. vii. 9. He will bring me forth to the Light, and I shall behold his Justice. Mal. iv. 9. The Shemosh (the Light from the Sun) of Justice shall go forth with healing in his Wings. Pfal. cxlii. 8. The Righteous shall compass me about, when thou shalt have dealt bountifully with me. So under the Emblem of a King, Jer. xxiii. 5. xxxiii. 15 .- I will raise to the Beloved a just Branch, and he shall reign King-and this is the Name whereby he shall be called, Jehovah our Justifier. Pfal. cx. 4. Thou art an Intercessor for ever after the Order of my King the just one. Zech. ix. 9. Behold thy King cometh to thee the just one, and Saviour, lowly and riding upon an Ass, &c. Dan. ix. 7. Thine O Lord is the Righteousness. So under the Emblem of a Teacher, Joel ii. 23. Isaiah xxx. 20. for he hath given you a Teacher of Righteousness. Amos v. 24. for Judgment is rolled

rolled away, as Water does, and Righteousness as a sierce Torrent. Isaiah lxiv. 6. We have been as an impure Person all of us; and our Righteousness like the Garment by of instituted Emblems *.

I have not yet prepared others to receive Explanations of the New Testament, I shall offer a few Hints below; but this cannot be mistaken, so shall insert a few Texts to prove that Jehovah is our Right- x. cousness, so that Christ was of the Essence. Rom. ix. 30. What shall we say then? that the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith: But Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it, not by Faith, but as it were by the Works of the Law. Ib. x. 3. For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. For Christ is the end of the Law to every one that believeth. Phil. iii. 9 .- Not

having

^{*} i.e. No intrinsick Righteousness in us, or real Holiness; but all Outside, formal, and no more apart of us than our Garments.

having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. Acts iii. 14. But ye denied the holy one, and the just. vii. 52. And they have slain them which shewed before of the coming of the just one, of whom ye have been now the Betrayers and Murderers. xxii. 14. The God of our Fathers hath chosen thee, that thou shouldest know his Will, and see that just one, and shouldest hear the Voice of his Mouth. Rom. iii. 25. Whom God hath set forth to be a Propitiation. through Faith in his Blood, to declare his Righteousness for the Remission (passing over) of Sins that are past-To declare I say at this time his Righteousness: that he might be just, and the Justifier of him which believeth in Jesus. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness. ver. 25. Who was delivered for our Offences, and was raised again for our Justification. ver. 19 .- For as by one Man's Disobedience many were made Sinners: so by the Obedience of one, shall many be made righteous. viii. 30. Whom he called, them he also justified:

fied: and whom he justified, them he also glorified - 33. Who shall lay any thing to the Charge of God's Elect? It is God that justifieth. I Cor. i. 30.-Christ Jesus, who of God is made unto us Wildom and Righteou fness, and Sanctification and Redemption. vi. 11. But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. 2 Cor. v. 21. For he made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him. I John ii. I. We have an Advocate with the Father, Jesus Christ the Righteous: and he is the Propitiation for our Sins, &c.

So, in another Sense, the Word NOT is They also make it to expiate, to purify. 'Tis supposed that, as the Sinner was guilty of Death, something was to be substituted, put in his Stead. Its Blood was to be shed, so put to Death, burnt, or, &c. But, though this was all that could be done typically, this is far short of the Idea of the Word, and so of the Action that was to be performed for, or in Lieu of the Sinner. The Idea is clear, Gen. xxxi. 39. That which was torn, I brought not to thee, I bare the Loss of it [Expiabam] of my Hand didst thou re-VOL. VI. quire

quire it; viz. whether stolen by Day, or Rolen by Night. If they were torn, he was to make them found, or if stole bring them back again, or pay the Value. This, tho' referred to in Abundance of Places, is almost explained in Ezek. xxxiv. under the same Idea of a Shepherd and Sheep. Only you are to observe that this Shepherd is omnipotent, and these Sheep immortal. The whole Chapter should be cited; but, lest it should be thought that 'tis applicable, I shall only cite the 16th Verse, I will seek that which was loft, and bring again that which was driven, and will bind up that which was broken, and will strengthen that which was fick; but I will destroy the fat and the strong; I will feed them with Judgment. Whatever Damage is done to the Soul of Man by Satan, by himself or others, whatever is torn, or defaced, or stolen, Christ is to make good here, so far as Faith, Love, Inclination, &c. goes, hereafter to make good all Defects. give wholly to the Body, and partly to the Soul, new Life, Health, Strength, Powers and Faculties, Inclinations, nay and Enjoyments too. A Friend has obferved upon another Word, what is true in this, that both the Criminal, the Type, and the original Sacrifice is called the Sinner. The Idea of Shepherd is carried on 111

in the New Testament, John x. 11. I am the good Shepherd: The good Shepherd giveth his Life for the Sheep-John i. 29. Behold the Lamb of God which taketh away the Sins of the World. Rom. viii. 3. God fending his own Son, in the Likeness of sinful Flesh, and for Sin (by a Sacrifice for Sin) condemned Sin in the Flesh. xi. 27. For this is my Purifier unto them, when I shall take away their Sins. 1 Cor. xv. 3. Christ died for our Sins according to the Scriptures. 2 Cor. v. 21. For he hath made him to be Sin for us who knew no Sin. Gal. i. 3. Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ, who gave himself for our Sins .- iii. 22. But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe. Heb. ix. 28. So Christ was once offered to bear the Sins of many. I Pet. ii. 24. Who his ownfelf bare our Sins in his own Body on the Tree. iii. 18. For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God)—I John i. 7. —And the Blood of Jesus Christ his Son cleanseth us from all Sin. iii. 5. And ye know that he was manifested to take away our Sins, N 2

Sins, and in him is no Sin. There are other Words that shew this in still different Lights. But I have digressed too far, 'tis time to return to the emblematical Ap-

pearance of the Glory.

I shall instance two parallel Cases, one in the Tabernacle, and one in the Temple, which I think were the highest Manifestations that ever the Fews had. When the Cloud led the Israelites a Type of the Church, from Egypt, a Type of the State of Slavery to Sin, through the Wilderness the Type of this Life, to Canaan the Type of the State of Rest; I say, while the Cloud abode upon the Tabernacle, or Sanctum Sanctorum which was carried or pitched before the Camp, as Levit. ix. upon offering Sacrifice for the High Priest or chief Intercessor, who was a Type of Christ, and for the People: And 2 Chron. vii. When the Temple was finished, and Sacrifices offered, that the Glory Jehovah, the Irradiation of Light, &c. the Type of the Divinity of Christ, Levit.-appeared, Chron. filled the House. And his Humanity or Body, typified by the Beafts, was offered upon the Altars, Levit.—There came out a Fire from the Faces of Jehovah, the Emblem of the first Person. Chron. -The Fire came down from the Names. Levit.

Levit.—and consumed upon the Altar the Burnt-Offering and the Fat. Chron.-The Burnt-Offering and the Sacrifices .-Accepted the Priest and the Sacrifice, and took Vengeance for Sin. Levit. - Which when all the People faw they shouted, and fell on their Faces. Chron.—They bowed themselves with their Faces to the Ground upon the Pavement, and worshipped, and attributed Irradiation of Light to Jehovah, saying, for he is good, for his Mercy endureth for ever. Hence the People, Deut. v. 24. And Jehovah our Aleim shewed us his nx very Glory, and his nx very Greatness. Hence David in Rhapfody says, Pfal. xcvii. 6. The Names have declared his just one, and all the People have seen his Glory. And the Fire on each Altar was to be kept burning, as a Memorial from whence it came. Hence the Vengeance for offering with strange Fire, which was not appointed, typically as an Emblem, to take Vengeance for Sin. Lev. x. 2. And there went out a Fire from Jehovah, and devoured them, and they died before Jehovah. So when the People murmured, Numb. xi. 1. And the Fire of schovah burnt among them that were in the outermost Parts of the Camp. So v. 4. When they wept again, and said who N 3

who shall give us Flesh to eat? v. 31. So Psal. Ixxviii. 26. There went forth a Wind (Spirit) from Jehovah, and brought Quails from the Sea, and let them fall by the Camp, &c. Exod. x. 13. And Jehovah brought an East Wind upon the Land all that Day, and all that Night, and when it was Morning the east Wind brought the Locusts. v. 19. And Jehovah turned a mighty strong west Wind which took away the Locusts. Ibid. xv. 8. And with the Blast of thy Nostrils the Waters were gathered together, &c .- thou didst blow with thy Wind, the Sea covered them, they sank as Lead in the mighty Waters. Each Person acted by his respective Type. So Luke ix. 54. when the Difciples would have called for Fire, executed Vengeance, that was not Christ's Part, except when delegated, as Ezek. x. 2, 7. Where Fire was put into the Hand of the Person clothed in Linen, the Emblem of Christ the Intercessor to burn Jerusalem.

The Glory and the Cloud appeared upon feveral other Occasions, as Exod. xvi. 10. Numb. xiv. 10. xvi. 19, 42. they were not only emblematical Representations, but their Appearance was a Prediction that those whom they represented were to appear, or act really what they acted emblematically.

matically. When one or both filled the Tabernacle or Temple, or covered them, as Exod. xl. 34, 35. 1 King. viii. 11. 2 Chron. v. 14. Ibid. vii. 1, 3. Ezek. xliii. 5. xliv. 4. that what it or they represented should fill the Church. That there should be no Occasion for those typical Priests, &c. to enter, to facrifice, or ferve there. More particularly every thing that is represented in Ezekiel was prophetick to threaten the Wicked with Destruction, and comfort the Church: The Descriptions and Reprefentations which were exhibited in the Cherubim, in the Temple, and what was therein delineated, were typical of what was to be. The Person above the Cherubim was he which was to rule in the Christian Church, or State. The Lion and Man joined, in the Temple, and the Palm were what was to be instead of the Cherubim; that joint Person was to be not only the second Person and Man joined, but the Supporter, the Conqueror, the So that this Glory, Ezek. i. and iii. 23. stood among the Gentiles. Ezek. xliii. 2. came from the East, and entered at the East Gate, and the Earth shined with it. And when the Glory of the Aleim of Israel, and its Splendor, and the Cloud departed, or went up from the Che-N 4 rubim,

rubim, and went to the Threshold of the House, and the Cloud filled the House, and afterwards the Glory returned, and stood upon the Cherubim. And the Cherubim with the Glory went out of the Temple, and stood at the East Gate; and the Glory went up from the Midst of the City, and stood upon the Mountain which is upon the East Side of the City. As Ezek. viii. 4. ix. 3. x. 3, 4. 18, 19. xi. 22, 23. Those, who these Visions represented, after their Appearance in Splendor there, should leave that Church and that City, &c.

He, who this Type bore the Name of and represented, was predicted, promised, and prayed for in Words. But as those who, for want of understanding the Hebrew Tongue, the Types, so Manner of expressing them, and the Originals by them, and had no other Idea but that the Father must be elder than the Son, have attributed every thing, though every Person is 7ehovah, is one of the Aleim, is in many Senses Father; to Jehovah, to Aleim, to the Father, as in Property, &c. I am to shew that keeping to the Types reclaims all those, each to each Person, and puts an End to all those Disputes. As the Substance of the Heavens the Names, is the Type of Jehovah, of the Aleim; so Fire, Light or Glory, Spirit, &c. is of Jehovah, of the Aleim. As Fire is the Father of Light, of Glory; so the Light the Glory, is the Light, the Glory of the Father, &c. Begetting or proceeding, &c. is not to give an Idea of their Beginning, but of the Manner of their Existence; any more than sending or being sent is any Evidence of Superiority or Inferiority, but their Oeconomy in the Covenant, as in the Types. Whenever there is Fire, it is begetting and fending out Light; and Light is going out. And the Spirit is proceeding from Fire and Light. The Light shews the Son, the Son reveals the Father. These Connections are not used in any manner of Property or Superiority, but in Distinction to the Light the Glory, the Spirit of the Names, or any other. So, in Distinction to the Essence, which was the Glory, had laid it down, or vailed it, taken on Flesh, through which only the Splendor appeared for the Time, but had Power to re-affume his Glory; and the Manhood, who was to appear like a Servant, was to suffer, was to be raised, and taken more immediately into the Effence, and with it to be glorified. cite a few of the Texts, Numb. xiv. 20. I have pardoned—all the Earth shall be filled filled with the Glory Jehovah. But those who had feen it and rebelled were not to enter into Canaan. Psal. lxxii. 19. And bleffed be his glorious Name for ever, and let the whole Earth be filled with his Glory. Ibid. lxxxv. 10. Surely his Salvation is nigh them that fear him; that Glory may dwell in our Land. lxxxiv. 11. Jehovah will give Grace and Glory: No good thing will he with-hold from them that walk uprightly. Isa. iv. 2. In that Day shall be the Branch of Beauty and Glory .- 4. When Jehovah shall have washed away the Filth of the Daughters of Sion, and shall have purged the Bload of Jerusalem from the midst thereof, by the Spirit of Judgment, and by the Spirit of burning. And schovah will create upon every Dwelling-place of Mount Sion, and upon her Assemblies a Cloud and Smoak by Day, and the Shining of a flaming Fire by Night: For upon all the Glory shall be a Defence (a Covering.) Ibid. vi. 3. And one cried unto another, and said holy, holy, holy is Jehovah of Hosts, the whole Earth is full of his Glory. Ibid. xi. 10. And in that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the Gentiles seek, and his Rest shall be

be Glory: The Reason of the coming of the Glory, which had been predicted and foreshewed, was also predicted, Isa. xvi. 4.—For the Extortioner is at an end, the Spoiler ceaseth, the Oppressors are confumed out of the Land: And in Mercy shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle of the Beloved, &c. Ib. xxiv. 23. When Jehovah of Hosts shall reign in Mount Sion and in Jerusalem, and before his Ancients the Glory. Ibid. xxxv. 2. They shall fee the Glory of Jehovah, the Excellency of our Aleim.—Then shall the Eyes of the Blind be opened; and the Ears of the Deaf shall be unstopped. Ibid. xl. 3. The Voice of him that crieth in the Wilderness, prepare ye the Way of Jehovah, make straight in the Desart a Highway for our Aleim. -And the Glory Jehovah shall be revealed, and all Flesh shall see it together. Ibid. xlix. 5. Though Israel be not gathered, yet shall I be glorious in the Eyes of Jehovah, and אלהי my Fæderatorshall be my Strength. Ibid. lviii. 8. Then shall thy Light break forth as the Morning, and thine Health (or Medicine) shall spring forth speedily, and thy Justice shall go before thee, the Glory Jehovah shall gather thee up. Ibid. lix. 19. So shall they fear the Name of Ichovah' hovah from the West, and his Glory from the Rising of the Shemosh; when the Enemy shall come in like a Flood, the Spirit Jehovah shall lift up a Standard against him; and the Redeemer shall come to Sion. Ibid. lx. 1. Arise, shine, for thy Light is come, and the Glory Jehovah is risen upon thee-his Glory shall be seen upon thee. v. 7. And I will glorify the House of my Glory. v. 9. And to the holy one of Israel, because he hath glorified thee. Ibid. lxii. 2. And the Gentiles shall fee thy Justice, and all Kings thy Glory. Ibid. lxvi. 10. Rejoice ye with Jerusalem, -and be delighted with the Splendor of her Glory—and the Glory of the Gentiles like a flowing Stream. v. 18. It shall come, that I will gather all Nations and Tongues, and they shall come and see my Glory. And I will set a Sign among them, and I will send those that escape of them unto the Nations, to Tarshish, Pul and Lud that draw the Bow, to Tubal and Javan, to the Isles afar off, that have not heard my Fame, neither have seen my Glory; and they shall declare my Glory among the Gen-Ezek. iii. 12. Bleffed be the Glory tiles. Jehovah from his Place. Ibid. xxxix. 21. And I will set my Glory among the Heathens. The Time of his coming most exactly, actly, Dan. ix. 24. Seventy Weeks are determined upon thy People, and upon thy holy City, to finish Transgression, to seal up Sins, and to cover Iniquity; and to bring in the just one of Ages; and to seal up Vision, and the Prophet, and to anoint the holy one of the Holies. Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messiah the Prince seventy Weeks: And three-score and two Weeks the Street shall be restored and built, and the Wall, but in troublous Times. Mich. i. 15. Tet will I bring the Heir unto thee, O Inhabitant of Mareshah, and to Adullam shall the Glory of Israel come. Hab. i; 14. For the Earth shall be filled with the Knowledge of the Glory Jehovah. Pf. cii. 16. And the Nations shall fear the Name Jehovah, and all the Kings of the Earth thy Glory. For Jehovah buildeth up Sion: He shall be seen in his Glory. Hag. ii. 3. Who is left among you that saw this House in her first Glory? v.5. The very Word (Person to be revealed, whom) I cut off for you, when ye came out of Egypt, and my Spirit continues (or supports) among you; fear not .- 7. And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this

this House with Glory .- The Glory of this latter House shall be greater than of the former—and in this Place will I give Peace. Zach. ii. 5. For I, faith Jehovah—will be the Glory in the Midst of her. v. 8. For thus faith the Essence existing of Hosts, the later Glory, he hath fent me to the Nations which spoiled you. His facred Person exhibited more Glory than the Emblem of Light in or out of the Cloud, or the Form of a Man of Light; though St. Paul calls the Emblem the Cherubim of Glory, Christ was the real Glory; the Types of Lights and Perfections, which the High-Priest wore upon his Breast, were but Shadows of his; his Glory weighed more than the Light, which is but an Emblem of his Glory; his Merit and Sacrifice was that which gives real Weight, real Glory; the other Sacrifices were but Types of his, so of every Emblem in, or about the Temple.

I have shewed in Moses—sine P. p. 8. from Psal. lxviii. 19. that the Man was taken into the Essence of the Aleim. And David (the Beloved) says, Psal. cxix. 122. Mix with thy Servant for Good, let not the Proud oppress me. Ibid. cxix. 81. My Soul longeth for thy (Jesus) Saviour: For thy Word do I hope. v. 123. My Eyes

are wholly on thy Salvation; and for the Word (the Manifestation) צדקד of thy Righteous one. Pf. lxxix. 9. Help us, O Aleim of our Salvation, by by the Word, the Glory, thy Name: and deliver us, and cover overour Sins through thy Name. Ifai.lxi.10. Rejoicing I will rejoice in Jehovah, my Body [Frame] shall exult in my Aleim: For he cloatheth me with the Garments of Salvation, he will cover me with the Robe of Righteousness: As a Bridegroom יכהן he shall intercede for Glory, and as u Bride shall she be adorned in her Tewels: For as the Earth-So the Lord Jehovah will cause Righteousness and Irradiation to shine forth before all Nations. If we confider שעצי, דק, שעני, דס, not as real Names of a Person or Persons, but as personal Attributes, they distinguish the Persons as effectually; for they subsist not without Perfons, nor in any other Persons but typically, as in Joshua, Cyrus, &c. and the Manner of speaking holds among Men. Besides these and many more such, and other Manners of expressing it, not yet sufficiently explained, 'tis predicted expressly, that Christ was to be compounded of two Persons, Psal. lxxxvii. 5. And of Sion it shall be faid, איש ואיש a great Person and a great Person (see M. sine P. Chap. xi.) was born there. And he shall be be יכוננדי (fee Ifai. xlv. 4. and xliv. 5.) called the most high. Jehovah shall declare in the written (Record) of the People, that he was born there (that is within the Family, the Tribe, the District that was registered there.) Selah. And [there shall be) Songs as חללים the Singings at Births (at Labours, at bringing forth of Sons) as the Chorus of the Angels] all my בשיני [another Word for Songs; alternate, responsive] Odes are on thee. To this Child Isa. vii. 14. and ix. 6. gives the double Character of a mighty Man, and a mighty 's God Irradiator of Light or Glory. So Pfal. xlv. 1. To the Conqueror upon (or over) Sosannim, which, though it bears not the Name, I take to be an Emblem of a Scepter, so perhaps of the Irradiation of Light, from its Usage in the Temple, from its Colour, from the Number of its Leaves, or Rays) to the Sons of Korah an Instruction, a Song of the Beloved. My Heart is enditing [is full] of the Word, the good one; I speak of the things which I have done touching the King: My Tongue is the Pen of a ready Writer. יפיפית thou art infinitely beautiful beyond the Sons of Adam: Grace is diffused in thy Confessions; therefore the Aleim bless thee for ever. Thou art girded

girded with thy Sword upon thy Thigh, O mighty one in הודך thy Majesty and thy Glory. And in thy Glory prosper, rule in the Word, the Truth, and Humiliation, O righteous one-Thy Throne, the Aleim, is for ever and ever. A Scepter of Uprightness is the Scepter of thy Kingdoms. Cited Heb. i. 8. So in the former Part of Ps. Ixviii. Cited in M. fine Prin. v. 1. To the Conqueror, to the Beloved; a Psalm, a Song. v. 5. Sing to the Aleim, sing to the Name; exalt him who presides in yre Mixture, in the Essence his Name, and rejoice before him. Pfal. cx. To the Beloved, a Song. Jehovah hath said to my Lord, sit thou on my Right-hand, till I make thine Enemies thy Footstool.—The Rod, thy Strength, shall Jehovah send out of Zion.—From the Womb, from the Dawn (sc. of Life, Infancy as the Word is used) shall the Dew be upon thee, from thy Birth [or during thy Growth, see Luke ii. 52.] Jehovah hath sworn and will not repent, thou art a Priest for ever in my Word, my King, the just one—He shall drink of the Brook in the Way; therefore shall he lift up the Head. As I have used the proper Names of Persons and Places in a different Sense, VOL. VI.

I must make a Digression to shew the Method of the Scripture in such Cases.

'Tis surprising to observe how, by seemingly fimple Accidents fometimes mentioned, Mothers, whose Right it seems it was by Custom to name their Children, were induced to give a Name which expressed what the Child or his Posterity were to be, or do, or represent, as לוי from Leah's faying, Gen. xxix. 34. Now my Husband "it will be joined unto me, whose Tribe was to be Priests to represent him who was to be the double, the joined, the coupled Person, in that high Manner which we cannot express. I have mentioned one Name above used for the Tabernacle, there is yet another; there is not a Letter there infignificant or useless, 'tis also called שילו from the emblematical Copulation or Conjuction of the two Persons exhibited there, referred to Fer. vii. 12. But go now to my Place in Silu, where I placed my Name at first. I take the Word to be compounded of w and in the Manner abovesaid, so it signifies he This Copulation is who will be joined. mentioned in this Word, I King. vii. and also by the Word מער, v. 29. And on the Borders that were between the Ledges, Lyons,

Lyons, an Ox, and Cherubim: And upon the Ledges of the Base, above and beneath the Lyons and the Ox were fire coupled Figures of מעשרה מורד. four Wheels of Brass to each Base, and Plates of Brass, and these four Corners thereof had Undersetters: Under the La-עבר were molten Undersetters מעבר איש at the Side of each coupled Figure. v. 36. And he engraved upon the Plates of the Ledges thereof, and upon the Borders thereof, Cherubims, Lyons, and a Palm-Tree, ככער אייט, as a Man embraceth, and ליות round about. Schind. Lex. מער-ערדו " Adhesion, Conjunction, 1 King. vii. 36. Cherubim, Lyons and Palm-Trees, like the joining of each; others, as a Man cleaves to, when he takes his Wife in his Arms. Buxt. Chald. 1664. And the Cherubim adhered together, embraced each other. 1b.—as the Leaves of the Gittin, Cockle adhere." So 2 Chron. iii. 10. And he made in the House of the Holy of Holies two Cherubs, the Work of שעצעים (fee this explained in the Data, part 1. p. 56.) the Takers of Captives. The Word Tys fingle is used for Christ joined with an Isa. Ixiii. 1. Who is this cometh in human Nature; with Garments died from the Vintage; this that

is glorious in his Apparel, Ty's a Taker of Captives, in I the great one his Power: I מרבר (of which below) in Righteousness, mighty to save. er. xxxi. 20. A Son שעשועים of Delights.-v. 22. Iehovah creates a new thing in the Earth; a Woman shall inclose a mighty one (an Attribute of, or joined with, אל.) Note, every Place where this double Word is used, it refers to this double Person; so by Prediction under the Word , Mal. ii. 4. That my, Purifier may be את־לוי the very coupled one (or coupled with me.) Ibid. ii. 8. Te have corrupted the Terms of Purification הלף of him who is coupled. That this may not feem to be opposed, by the Promise made to a Priest, Numb. xxv. 12. He was but a Type, it was made to the Irradiator of Light, the Helper. Numb. iii. 32. and נשיא הלוי אלעזר The Chief over the Chief of the Levites, Alozer. So Deut. xxxiii. 8. And of Levi he said, Let thy Thummim and thy Urim be with the Person of thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the Waters of Meribah: Who said, &c. So is used in that mystical Sense of coupling or uniting Men who had been Heathens to the Church; to to Jehovah, Isa. xiv. 1. And the Strangers

gers shall be joined with them, and they shall cleave to the House of Jacob. Ibid. lvi. 3. Neither let the Son of the Stranger, that hath joined himself to Jehovah. v. 6. Also the Sons of the Stranger, that join themselves to Jehovah. Jer. 1. 5. Come, let us join ourselves to Jehovah, in a perpetual Purifier who shall not be forgotten. Zach. ii. 11. And many Nations shall be joined to Schovah in that Day, Which runs through the whole New Testament. This Word is used for the coupled, amphibious Serpent, or noxious Creature לוי and in which has Parts framed for Earth and Air, and also for the Water. And surely it has Affinity to a Word but once mentioned in Scripture, Deut. xxviii. 57. שליתרה compounded, as above, of w and that which is joined to, and includes the Infant in the Womb. Pagn. p. 65. " The Hebrews use the Forminine Gender where we use the Neuter." So of Names changed by Jehovah, as Gen. xvii. 4. Behold I my Purifier אתך the Substance of thee, and thou shalt be for a Father of a Multitude of Nations: And thy Name shall no more be called Abram, but thy Name Shall be אברהם for a Father of a Multitude of Nations will I make thee. The Construction they have given us of this new

new Name is from אב Father, and המרו Multitude, but they leave out the 7 Resh: If the Text did not direct, one should be liable to take it from אבר an Epithet of God, most powerful, and mon of the Multitude; but it seems to be from and and non the Father of the Light, the Son, or the Purifier of a Multitude. As this was made the Name of this Man, and Promifes made to him as fuch, fo there were other Promises made to another under this Name. Rom. ix. 7. Neither because they are the Seed of Abraham, are they all Children. Mat. iii, 9. God is able of these Stones to raise up Children unto Abraham. So of another given Name, Gen. xxxii. 28. ישר אל or יש שר אל. So under this Name to Ifrael. Psal. cv. 9. Which he cut off with Abraham, and his Oath unto Isaac, and confirmed the same unto Jacob for a Law, and to Israel a Purifler of Ages. Rom, ix. 6. For they are not all Ifrael, which are of Ifrael. Ifa. xxix. 22. Jacob shall not now be ashamed, neither shall his Face now wax pale. But when he feeth his Children, the Work of my Hands in the midst of him, they shall Sanctify my Name, and sanctify the holy one of Jacob, and shall fear the Aleim of Israel. Rom. xi. 26. And so all Israel Mall

shall be faved. And so of David, who himself was, as the Word is construed, Beloved, and was chosen to be the Parent of Christ the well-beloved Son of that terrestrial, and of his coelestial Father. Coc. derives the Word from to consess. And I think that Verb is from it and is to attribute Power. David says, 2 Sam. xxiii.

5. Tet hath he appointed to me the ever-

lasting Purifier.

Tis said Pfal. lxxxix. 4. I have cut off the Purifier for my chosen one: I have fworn to the Beloved my Servant. Thy Seed will I establish for ever, and build up thy Throne to all Generations, Selah. So Cant. v. 10. My Beloved is my white and ארום ruddy. Ezek. xxxiv. 23. And I will set up one Shepherd over them, and he shall feed them, even my Servant the Beloved-And I Jehovah will be their Aleim, and my Servant the Beloved Living Chief among them. So Ezek. xxxvii. 24. And the Beloved my Servant shall be King over them—And my Servant the Beloved hall be their Prince for ever. Hos. iii. 5. And seek Jehovah their Aleim, and the Beloved their King. Zach, xii. 8. In that Day Jehovah shall defend the Inhabitants of Jerusalem, and he that is feeble among them at that Day shall be as the 0 4

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the Beloved; and the House of the Beloved as Aleim, as the Agent |chovah to the Faces of them-And I will pour upon the House of the Beloved, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, &c. Ibid. xiii. 1. In that Day there shall be a Fountain opened to the House of the Beloved, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness. As many things are thus faid under the Signification of the Word TIT David the Beloved, and many Pfalms are dedicated to Christ under that Word; so other Psalms are dedicated to him under the Signification of ADN who, as appears, 2 Chron. xxix. 30. was a Seer at that Time; as others have supposed, to the Priest mentioned, 1Chron. vi. 39. as the Pf. lxxxi, lxxxii, &c. that is to the Gatherer, and under that are many clear Prophecies referring to Christ. This obliges me to fay something of Sion, and Ferusalem. It does not appear that the Name of "was changed, but that it retained its Heathen Name, fignifies Title or Dryness has no other Claim to be a Type of the Church but that David, the Type of the Beloved, had his Palace and dwelt there. And that it appears he took it and Ferusatem

lem in the seventh of his Reign, 2 Sam. v. and made a Tabernacle, and brought the Ark thither, in which were the Types of the Persons above, and their Actions, upon which the Glory emblematically appeared, from whence he gave Orders, &c. as above. Cap. vi. where it stood till the Temple was finished, 2 King. viii. 1. (above forty Years.) So Psal. Ixxviii. 67. Moreover, he refused the Tabernacle of Joseph, and chose not the Tribe of Ephraim. But chose the Tribe of Judah, the Mount Sion which he loved, &c. Ibid. lxxvi. 2. In Judah is the Aleim known, his Name is great in Israel, in Salem also is his Tabernacle, and his Dwelling-place in Sion. Ibid. ii. 6. I have fet my King upon Sion, the Hill of my holy one. Ib. lxxxvii. 2. Ichovah loveth the Gates of Sion, more than all the Dwellings of Jacob. Glorious things are spoken of thee, O City of the Aleim. And as above—And of Zion it shall be said a great Person, and a great Person was born in her, &c. Ibid. cxxxii. 13. For, Jehovah hath chosen Zion, he hath desired it for his Habitation. This is my Rest for ever, here will I dwell. Ibid. cii. 13. Thou shalt arise, and have Mercy upon Sion, for the Time to favour her, yea the set-time is come .- 16. When Jehovah

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lehovah shall build up Sion, he shall appear in his Glory. Ifa. xviii. 7. In that Time shall the Present be brought—to the Place of the Name of Jehovah of the Hosts, the Mount Sion. Mat. xxi. 5. Tell ye the Daughter of Sion, behold, thy King cometh unto thee. Apoc. xiv. 1. And lo, a Lamb stood on the Mount Sion. So ירושלם ferusalem, which, I think, was named by David, by the Spirit of Prophecy, in which the Temple stood, they fay, on the Side of Mount Sion. 'Tis a compound Name, some make it from the Prophecy, Gen. xxii. 14. 'That cannot be, because the N is radical; some from to dart, and from that to teach, to give Laws, a Place cannot do that. But I take it to be from 'r' to drive out and possess, so the Heir the Possessor, the Posfession, and wd M. " Retribution, Perfection, Peace, and Peace-Offering; Garment, Cloathing, a Cloak." What this was in the City, as a Type of the Church, to in the Church, and every Member, and what each and all of those Attributes are, or to whom they immediately belong, needs no proving. Fer. xxv. 29. In the City which is called after my Name, 1 Pet. iv. 17. The House of God. Isa. lxii. 7. Till he establish, and till he make the very

very Jerusalem Irradiation in the Earth. Isa. liv. 17. No Weapon that is formed against thee (Jerusalem) shall prosper. Baruk iv. 30. Take a good Heart, O Jerufalem: For he that gave thee that Name, will comfort thee. Zeph. iii. 16. In that Day it shall be said to Jerusalem, fear thou not: And to Zion, let not thy Hands be flack. Jehovah thy Aleim in the midst of thee is mighty; he will save, &c. Jer. iii. 16. In those Days, saith Jehovah, they shall say no more, the Ark of the Purification of Jehovah: Neither shall it come to Mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that Time they shall call serusalem the Throne of sehovah. Gal. iv. 26. But Jerusalem, which is above, is free, which is the Mother of us all. Heb. xii. 22. But ye are come unto Mount Zion, and to the City of the living God, the heavenly Jerusalem. Apoc. iii. 12. xxi. 2, 10. And shewed me that great City the holy Jerusalem—having the Glory of God: And her Light like unto, &c. But to return.

As Christ was compounded of two Perfons; and as he, and the inspired Writers of the New Testament, sometimes spoke in, or of, one Person, sometimes of the other

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other, sometimes of the joint Persons; when those Distinctions are made, however (taken running) they appear to thwart each other, and be inconsistent, they will then appear to be strictly, and properly spoken. God the second Person was named Glory; had by Covenant laid down that Glory till he had performed his Part, which that was not consistent with here, and was then to re-assume it; the Man, who alone had always other Titles given to him, was to be taken into the Glory, so to have Glory given to him; both, then, to have it ascribed to them, as one Person.

The inspired Writers of the New Testament have never written metaphyfically, nor expressed what belongs to the Personality otherwise than by physical Types. The second Person is called the Glory Jehovah, so of xupios, typisied by the Substance of the Names; he is called the Glory of the Aleim, or Seds, typified by the Names; he is called the Glory of the Father, exhibited or typified by Fire. the Fire is not the Glory; the Glory, the Son Christ, is typisied by the Light of the Sun, and is the Light, and when he calls himself, or others call him, The true Light which lighteth every Man that cometh into the World, does the naming him

him by the Type of the Essence prove him not to be of the Essence? He, or they, could not to Sense express it otherwise. Though the Spirit, the Type of the third Person taken from the Action of the Breath of the Microcosm Man, as Exod. xv. 10. נשפת Thou didst blow with thy Spirit [or Breath.] So from the Spirit in the great Cosmos, has the Power of Irradiation, yet that is in an invisible Manner, and the Glory is never called the Glory of the Spirit: But still it is the Light, the second Person, to whom the Rule here, and the glorious Work of the Redemption of Man, was by the Covenant assigned, and by many Promises confirmed. So the Spirit of the Substance of the Names, the Spirit of the Names, the Spirit of Fire, of Light, so of Jehovah, of Aleim, of El, of Kurios, of Theos, of the living Theos, of the Father, of his Son, of Christ, of the Truth, of Promise, the Holy Spirit, the eternal Spirit, so God, &c. So, spoke by the Holy Ghost, sanctifies through the Holy Ghost; by Distinction. 1 Cor. ii. 12. We have not received the Spirit of the World, but the Spirit which is of God. 2 Cor. xi. 4. Or if ye receive another Spirit, which ye have not received. Eph. ii. 2. -The Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. I John iv. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God: Because many false Prophets are gone out into the World .- This Manner of speaking, among the Heathen Greeks, was too well understood long before Christ came. Glory is the Description of or a Name of the second Person. Eph. i. 17. The God of our Lord Jesus Christ, the Father of the Glory. Luke ii. 32. A Light to lighten the Gentiles, and the Glory of thy People Israel. 1 Pet. iv. 14. Because the Spirit of Glory and of God resteth upon you. So Splendor is a descriptive Name of the Man, which included the Glory, Heb. i. 3. Who being awayyaoua the Splendor of the Glory (several Times mentioned with the Type in the Hebrew, and once in the Greek, Acts xxvi. 13. I saw, O King, a Light from Heaven shining round about me; and those that journeyed with me, beyond the Splendor of the Light of the Sun-I. am fesus) and χαρακτήρ της υπος άσεω; αυ-78, the Character of his, as I call it, Existence, as others have called it of his Subfistence, of the Powers in the Father; because, by his Actions, the Powers in him appeared, and because more is attributed

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to him than to the Father, he made the Father equal with himself; and the Father by an audible Voice, and the Holy Ghost by Appearance, and by Words, gave Witness of him; but he exhibited the Powers in him visibly to Sense, such as are expressed in the Words preceding, by whom he made the Worlds; and in the next Words Supporting all things by the Word of his Power, &c. So speaking first of the Man in, or with, whom the Divinity acted, Col. i. 15. 05 दिना होरके पड़ पह प्रश्चे पड़ वेज्ञवास, Who is the Image of the invisible God, the First-born of every Creature; then of the Divinity, For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him. And he is before all things, and by him all things consist. Besides his being the Image of God in the Sense that Adam was before his Fall, the Image of God even amongst the Heathens; much more of the Cherubim, which was exhibited by divine Appointment, the Image of the facred Trinity; the Image of the Trinity of the Heathens or of any of their chief Attributes, as perhaps may some time be shewed more at large, did not con-

fift in the Figure, except as it related to the Union of the Essence of the Trinity, which was fometimes with the Figure of a Man, fometimes of Beafts, Oc. But, in exhibiting emblematically what Powers the Trinity, or the God was possessed of, besides what the Parts or Instincts of the Creatures exhibited, in that Sense, they were vested with divine Infignia, rode in a Chariot, fat upon a Throne, had Irradiation, had Wings, the Power of giving Motion, Protection, &c. were full of Eyes within, and without, had what they ruled with, or ruled, or gave, in their Hands, so in their Power, had fuch things as were subject to them at, or under, their Feet. And as the Aleim had been supposed to reside in the Cherubim, and one of them in the Cloud above, so the Heathens when St. Paul writ, thought their God resided invisibly in such an Image; Jesus Christ the Man had, what fuch an Image emblematically exhibited to be in it, in a real Sense, tho' expressed in the illusive Sense, exhibited to Sense, to Vision, and to several of the The Glory, the invisible other Senses. God which was in him exhibited the fame Power as the Father was possessed of; these things cannot be expressed, so as to be conceived, but by visible or intelligible Ideas.

The Jews say, it was by the Name Fehovah Christ performed all his Miracles, which is true; but it is false that he stole it out of the Temple, that was his Name, the Glory was Jehovah. When he fays, I am the Light, we take the Idea from the created Light, the visible acting Image of himself, of the second Person; that does not make him less the true, the uncreated Light. And these Powers, which the Glory shewed then in Splendor through the Man, were not emblematical, nor given, but had been real, and eternally in his Possession, as the next Words fully shew, For by him were all things created, &c. Jude 24. And to present you faultless before the Presence of his Glory-To the only wife God our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever. Amen. Revel. xxi. 23. For the Glory of God did lighten it, and the Lamb is the Light thereof. Heb. ii. 5. For unto the Angels hath he not put in Subjection the World to come, whereof we speak. But one in a cer-tain Place testified, saying (Psal. viii. 4.) What is Man that thou art mindful of him? or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels (Hebr. Aleim) thou VOL. VI. crownest

crownest him with Glory and Honour .-Thou hast put all things in Subjection under his Feet, &c. John i. 14. And the Word (often mentioned above, and of which below) was Flesh and dwelt among us (and we beheld his Glory, the Glory as of the only begotten Son of the Father.) The Objectors, as I have shewed above, knew nothing of Ideas beyond their Fathers, and themselves their Sons; here the Glory of the only-begotten Son of the Father was to distinguish him from the Light, the Glory of Fire the Type; fo the Spirit of Jehovah, &c. from the Spirit of the Type; which Glory, which Spirit in the Substance of the Names the Type, the Heathens wor-So you will fee a certain Piece fhipped. instead of-most high in the Glory of God the Father, should be—the Father and Holy Ghoft in the Glory the Son. -- Heb. iii.3. For this [Person] was counted worthy of more Glory than Moses, inasmuch as he who hath builded the House, hath more Honour than the House, for every House is builded by some, but he that buildeth all things, God. 2 Pet. i. 16 .-Were made Eye-Witnesses of his Majesty; for he received from God the Father, Honour and Glory (by Acknowledgment, in Evidence of who he was; for he was not

to re-assume his Possession of his Glory, 'till he had performed the Conditions of the Covenant) when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I amwell pleased. And this Voice which came from Heaven we heard, when we were with him in the Mount. We have also a more sure Word of Prophefy, &c. This may include the Voice at his Baptism, but is a plain Reference to his Transfiguration, after the Appearance of the excellent Glory upon himself, and in the usual Emblem, Mat. xvii. 2. And was transfigured before them; and his Face did shine as the Light from the Sun, and his Raiment was white as the Light. Id. Mark ix. 2. Id. Luke ix. 29.-v. 32. They faw his Glory. Mat. xvii. 5. Behold a bright Cloud overshadowed them: And behold, a Voice out of the Cloud, so, &c. John ii. 11. And manifested forth his Glory. Ibid. xi. 4. -but for the Glory of God, that the Son of God might be glorified thereby. v. 40. If thou wouldest believe, thou shouldest see the Glory of God (the second Person diffusing Benefits to Mankind.) Ibid. xiii. 31. Now is the Son of Man glorified, and the God is glorified in him. If the God be glorified in him, also the God will glorify him in himself, and shall straitway glorify him. John xiv. 13. And what foever ve shall ask in my Name, that will I do, that the Father may be glorified in the Son. Ibid. vii. 39. But this spake he of the Spirit, which they that believe in him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Luke xxiv. 25. O Fools, and flow of Heart to believe—ought not Christ to have suffered these things, and to enter into his Glory? And beginning at Moses, and all the Prophets, he expounded to them in all the Scriptures, the Things concerning himself. 1 Tim. iii. 16. And without Controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, (the Aleim) preached unto the Gentiles, believed on in the World, received up into Glory. I Cor. ii. 8. For had they known it, they would not have crucified the Lord of Glory. Rom. vi. 4. That like as Christ was raised up from the Dead, by the Glory of the Father. 1 Pet. i. 19. But with the precious Blood of Christ-who by him do believe in God, him who raised him from the Dead, and gave him the Glory. Acts vii. 55. And Saw the Glory of God, and Jesus standing on the Right-hand of God. Matth. xvi. 27. For the Son of Man shall come in the Glory of his Father, with his Angels. Mark viii. 38. Of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels. Matth. xxv. 31. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. Mark xiii. 26. And then shall they see the Son of Man coming in the Clouds, with great Power and Glory.

The Glory which appeared in the Cloud, that which appeared alone, that with the Cherubim, &c. were every one diffused from a Center every Way; this was the Emblem of the Glory, all others are but Reflections. St. Paul gives us, from the only standing Type, an Idea of this Type in the Original, and at second hand, I Cor. xv. 41. There is one Glory of the Light of the Sun, another Glory of the Light of the Moon, and another Glory of the Light of the Stars; for the Light of Star differeth from the Light of Star in Glory. The Fire at the Sun is the Father of Glory, forms the Light, sends it out in Rays every way; the Moon and Stars receive their Shares of this Glory from the Light, they have

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none of their own; and each of them receives it but on one side, on that side next the Sun, and the Reflection of that Light, from each, is the Glory of each; and 'tis greater according to the Magnitude of the Star, the Shortness of its Distance, &c. Hence Crowns of Men are but each a Hemisphere of Rays; so to attribute Glory is, by Reflection, to irradiate it upon others; and fo, jointly, backward to the Glory the Light. So Glory is attributed In the same Manner immediately to, mediately by or through, Jesus Christ. Ps. 1. 15. I will deliver thee, and thou shalt glorify me. Pfal. lxxxvi. - O Jehovah, and shall glorify thy name. ver. 12. I will confess to thee אדני my Lord, אלה my Fæderator, with all my Heart, and I will glorify thy Name for ever, &c. Isa. lv. 5. For he hath glorified thee. So, 2 Cor. iv. To give the Light of the Knowledge of the Glory of God, in the Face (Person) of Jesus Christ. Eph. iii. 21. Unto him be Glory in the Church by Christ Jesus. Phil. i. 11. Which are by Jesus Christ unto the Glory and Praise of God. Ibid. ii. 11. And that every Tongue should confess that Jesus Christ is Lord to the Glory of God the Father. Ib. iv. 19. According to his Riches in Glory, by Christ Jesus. Now

Now unto God and our Father, be Glory for ever and ever. Amen. Col. iii. 4. When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory. 2 Thef. i. 9. From the Presence of the Lord, and from the Glory of his power. I Pet. iv. II. That God in all Things may be glorified through Jesus Christ, to whom be Glory and Dominion for ever and ever. Amen. 1 Pet. v. 10. But the God of all Grace who hath called us unto his eternal Glory in Christ Jesus. 2 Pet. i. 1. Through the Righteousness of God, and our Saviour Jefus Christ-Through the Knowledge of God, and of Jesus Christ our Lord, according as his divine Power hath given unto us-thro the Knowledge of him that hath called us to (by) Glory and Virtue—that by these you might be Partakers of the Divine Nature. Apoc. i. 5. Unto him that loved us, and washed us from our Sins in his Blood, and hath made us Kings and Priests unto God and to his Father; to him be Glory and Dominion for ever and ever. Amen. Ibid v. 12. Worthy is the Lamb that was flain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing .- Saying, Blessing, and Honour, and

and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Ibid. iv. 2. A Throne was set in Heaven, and one sat on the Throne, and he that sat, was to look upon like a Jasper, and a Sardine-stone: and there was a Rainbow about the Throne,

in Sight like unto an Emerald, &c.

It appears the Heathens had attributed this Glory or Gravity to the Light, Pfal. iv. 3. Te Sons of Men how long has my Glory been [sc. ascribed] to the Shameful Thing; ye love rid the vain thing; ye feek to the False one. Selah. The Philistines had given this Glory to their Gods, 10, I Sam. vi. 5. Wherefore ye shall make Images of your Emerods, and Images of your Mice that mar the Land, and ye shall give the Glory to the Aleim of Israel; peradventure, he will lighten his Hand from off you, and from off your Aleim, and from off your Land. And, wherefore, ותכבדו should you harden your Heart, as the Egyptians and Pharoah hardened their Hearts. When he exerted himself upon them, did they not let the People go and they departed? The subverted Tews had used these Emblems in their false Worship, represented under the Emblem of Whoredom, for they used to place their

their Gods upon Beds and Couches, Ezek. xxiii. 4.1. And thou hast set it upon מטה כבודה a Bed [or in a Tent] of Glory, and a Table prepared before it; and thou hast set my Incense and my Oil upon it and the Voice of the foolish Multitude was in it; and with the Men of the common Sort [perhaps Sons of Adam in Contradistinction to Sons of the Aleim] were brought Sabeans from the Wilderness. and they put Bracelets upon their Hands, Buxt. Chald. " A Beautiful young Girl " with Golden Bracelets dedicated to Ve-" nus") and תפארת a Crown of Glory upon their Heads. The Word אם decor is the Boughs which form the Top, was the Ornament of the Stem of a Tree, and bore the Fruit; the Idea is taken thence. and Crowns or Garlands of these had been placed upon the Heads of Men, Idols, &c. Tis used singular, Is. Ixi. 10. and or is near akin, is to shoot Branches. Fruit, Children, so to increase. Isa. lxi. 10. as a Bridegroom ; fallinterceed for a Crown. Buxt. Chald. p. 1046. כלתא- כלא " a Bride with regard to her Bridegroom; or a Daughter-in Law, with Regard to her Father or Mother-in-Law; so called, because when she becomes another's, she puts an End to, or completes her Virginity or Widowhood; dowhood; or because she is completely adorned or crowned. בלילאי Celileans. that is Crowners. In the Twenty-seventh Day of the Month Isar, the Celileans came from Judah and Jerusalem, who in the Time of the Reign of the Greeks, brought Crowns of Roses, and hung them at the Doors of idolatrous Temples, and at the Gates of the Tabernacle; and at the Gates of the Courts, and fung Songs to their Idols, and wrote on the Fore-head of an Ox, and of an Ass, that their Lords had no Part in the God of Israel, as the Philistines had done.—But when the Asmoneans prevailed, they cast them out, and kept the Day of the Ejectment a Festival." Word is applied to the Garments of the High Prieft, and other Types; and, I think, also to the Man in Christ, whether in the Sense of Spouse, or whether it had been conferred upon Conquerors, so in that Sense. So Dan. xi. 38. And to the God of Forces upon his Base. (See 1 Kings vii. 27.) יכבר Shall he give the Glory by Gold and Silver, and by pretious Stones, and the desireable Things. Hos. x. 5. The Inhabitants of Samaria, shall tremble for the Calves of Bethaven, for the People thereof shall mourn for them, and כמריו their Priests that rejoiced on them, for the Glory Glory thereof, because it is departed from them. Nah. ii. 10. Take ye the Spoil of the Silver, take the Spoil of the Gold; for there is no End to חכונה כבד the Machinery of the Glory, with all the Instruments of Desire. Psal. cvi. 20. and changed their Glory into the Similitude of an Ox, that eateth Grass.

The Term of the Son of Man coming in his Glory, &c force me to say something about the Epithets given to this double Person. Though the manner of expressing them puzzled the Jews, Scribes and Pharifees, nay the Devil himself, many have had the Assurance, without understanding the Old Testament, or the aforesaid Exhibition of the Covenant, to pretend to determine what was done in Confequence of it, by the wording of the Manifestation of this compound Person, in the New Testament. One fide have offered to prove, that the fecond Person in the Essence was in the Man; the other, that it was an Angel, or, &c. It happens so, that, of those who have been set up, neither side knew what any one of the Texts they cited meaned, no not fo much as when they spoke of the God, when of the Man. Those who expect to be faved by a Creature, or a dependant Being, have shewed themselves illiterate;

illiterate; so, ignorant; so, proud; so, malicious; so, fraudulent; illiterate, because they could not read, so not understand the Hebrew Scriptures as they are understood by others, much less what they really meaned; nor did they understand the Types from whence the Ideas are taken; so, ignorant of what was agreed in the Covenant, which was the Act of the whole Effence, and of each Person of 7ehovah Aleim, of Ocos. So, that what Part each Person was to act, was to be the Act of Febovah, of the whole Essence, of Oeds, that Jehovah Aleim made, and fwore to perform the Covenant. So, that the Father sent, &c. by the Power of Fehovah, of the whole Essence, of Oeds, that no Person did any thing of himself, all concurred in each Act. When any Action was performed by the Father, by the Son, by the Holy Ghost, it was by the Occonomical Council and Direction of the other two, nay of the three. If they agreed the Father should send, they sent; if the Son was to be fent, they fent him; if the Holy Ghost was to be given by the Father, they gave him; and each is named, to distinguish the Person who personned the Action, not in Opposition to his being of the Essence. The New Testament names,

or speaks of each Person, generally, as he had agreed to be named, or spoken of; and each with Reference to each other. and according to the Part each was to act, by the Terms of the Covenant. So, they are ignorant by what Names each Person, was, pursuant to the Covenant, to be called in the New Testament. So, ignorant of the Meaning of the Greek Words, what Word in Hebrew each was set for, when they are Quotations, whether they were fingular, or plural, in the Original; nay even of Oeds, whether it meaned the Esfence, or Power *. Whether there were but one, or three, in that Substance which the Heathen Greeks had worshipped by the Word Osos; affirming there was but one, when I have undeniably proved there were three Names in Oeds. So, proud, ambitious, fet themselves up for Heads of a Party; Teachers of what they knew nothing of. So, malicious, in attempting to turn Men from that Faith, by which only they can be faved. So, fraudulent in afferting that what they give us is the + Doctrine of the Scriptures in those Points; nay, expresly, of the Bible of the Old and New Testaments; when they only give us a

^{*} See Clark's Scripture Doctrine of the Trinity.

⁺ See the Preface to Scripture Doctrine of T.

Text or two out of the Old, fally construed in the very Point, and the New. which is not to that Purpose. In afferting, there is no Word for Person in the Greek * or Latin, but the Adjective Eis, and perhaps not that; when there are express Words as איש which has the same Sound. and others used for the Persons, in the Hebrew. + In quibbling about the English Word God, and afferting that the Word in Scripture never fignifies more Persons than one; whereas the Word, for which it stands in the Original, the Hebrew, always fignifies three Persons. In afferting there are no Words in Scripture, which express or imply a Plurality of Persons in the Essence, when that is expressed many Hundreds of In afferting, the Scriptures determine nothing about the Essence of the Persons, upon which the whole depends, when the whole Drift of the Old Testament is to prove, that the three Persons are of one and the same Essence, and that all Power is in the Essence of those Persons; and prove it beyond Contradiction, as I have fufficiently shewed; and though the Substance the Heathens worshipped, was not the Essence, yet even the Greek Ocos

^{*} See Sc. D. T. Part I. Pag. 2. or Sheet of Additions. † §. 33. Part II. ‡ §. 4. Part II.

proves it. * In infinuating, that allowing three Persons of the same Essence with joint Power is Polytheism-and base, in many Infinuations; fuch as when they have afferted, that there is nothing revealed about the Essence; and, + because some Essence must be underived, have supposed the underived Essence in one Person, so, nothing revealed, or which can be supposed. about the Essence of the other two Persons; nor about their Essence being derived from the Essence of that Person, which they suppose to be underived; nor of the Manner of that Derivation, though all Mankind have allowed that it is the Essence. That People are not to pry into the Affair, ‡ but to believe them, that' the Essence of those two Persons is derived. | In afferting, that the Superiority to one, and the Titles given to each Person, arise from his Power or Dominion; when it appears, that it was agreed that their Power was to be exercised, sometimes by one, sometimes by another, though each could not transfer his Essence to another. And when it appears, by their own shewing, that the Person

^{*} Chap. II. Part I. Note on Numb. 535. † Part II. in many Places. §. 1—7. ‡ Part II. §. 21. || §. 25, and Notes.

Person they chiefly oppose, had agreed, allowed, that that Part of their Power, which his Enemies term Superiority, was to be exercised by the Father, and was become a compound Person, as a Servant, for the Time, fo, had not, could not have his original Titles. By many false Quotations; by wresting many of those cited. unless they plead Ignorance; in omitting Texts in the New Testament, which are most to the Purpose; in not distinguishing when the Father is the Essence, when a Person of that Essence. In not distaguish ing which Texts were spoken of the Divinity, which of the Humanity, and which of the compound Person. In blaming the Socinians, &c. for applying Texts spoken of the Humanity, to mean the Man, and applying them to the Divinity, to make it dependant. Though they have allowed, that the three Persons are in some Manner one, the same; when they are treating of their Essence, the Essence of two must be derivative, and they must be one the same in Power. Yet when they are treating of their Power, they forget themselves, and then the Power of two must be derivative; and not one, not the same, but the Power of one Person; so at last they are one, the fame

same in no manner. In referring Texts. spoken of the Divinity, to be explained away by Texts spoken of the Humanity, even without regarding the Time, so the State of the Divinity, or of the Humanity, each respective Text speaks of; or any other Distinction, or Consideration, but to confound one by another, so as to make the Divinity seem to be dependant. In allowing a Number of Texts to be unanswerable, which determine the Point, and yet not fubmitting to be determined by them. Lastly infter they refer themselves and others to the Scriptures, in bringing the Evidence of those, who were as ignorant as themselves, to evade the Meaning of the Texts which are clear, and determine the Point, as Deut. vi. 4. cited by Jesus, Mark xii. 29. The first of all the commandments is, hear, O Israel, Jehovah (the Essence existing) our Aleim (the Persons who swore to redeem Man) is one (the same) Jehovah (Essence existing.) ver. 32. There is one Deos (Heb.]chovah Aleim) and there is none other but he. Acts vii. 32. Exod. iii. 6. Heb. I (7ehovah) am the Aleim, Gr. o Deds, of thy Fathers, the Aleim of Abraham, the Aleim of Isaac, and the Aleim of Jacob. Gal. iii. 20. but Deos is one. John x. 38. VOL. VI.

-The Father is in me, and I in him. Ibid. xiv. 10, 11. I am in the Father, and the Father in me. Ibid. x. 30. I and my Father are ev one. I John v. 7. These three are eis דס פע. Ifa. ix. 6. אל גבור a mighty God, אבי עד Father everlasting. John i. I. And Deos God was the Lovos Word; with infinite Numbers of fuch in the Old. already shewed; and many in the New Testament. I must shew they are meer Drivellers; and none must, any longer, pretend that they have given us the Meaning of the Scriptures about the Persons in, or the Manner of expressing, this Union. I pretend not yet to be sufficiently prepared to explain the New Testament; nor do I defign to attempt going further, now, than just to hint the Manner of wording that Affair. In Consequence of the Covenant, the Man, by being begotten by, and taken into the Essence, became the Son of the Essence, of God; one of the Essence, by being taken into the Man, became the Son of Man; so one of the Aleim became like unto Man. As the Man Jesus, by this Union, was made the Son of God; fo, God, that Person, we call the Son, was made the Son of Man, and so he always called himself. And though, after this Union, the joint Person could not be divided;

ded; yet, when 'tis intended to denominate, the one, chiefly, or exclusive; or the other. only as inclusive, if other additional Words do not vary it, tis done in this Order; by that Person of the Essence becoming the Son of Man, and the Man Jesus becoming the Son of God, &c. We, who believe, by Faith are changed from being the Children, Sons of Hell, by Adoption to be Children, Sons of God, Brethren of the Essence; so, Heirs, joint Heirs of the Inheritance. This is the highest Honour a Mortal can mention, admits no other Title to be compared with it, Will any one, who has the least Glimpse of this, treat those Fools civilly who would banter him, out of his Faith; fo, into his old State?

What Distinction this divine Person had in the Essence, before the Covenant, we know not; no, not even by the Names which were framed to correspond with the Exhibition of it. After he had taken Flesh upon him, he says, John iii. 13. No Man hath ascended up to Heaven, but he that came down from Heaven, the Son of Man which is in Heaven. Ibid. vi. 62. What and if ye shall see the Son of Man ascend up where he was before? As all Power was in the Essence, jointly; the Part the Father executed (as we must say) separately,

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to demand, take, and allow Satisfaction; the Part the Son exercised, or is to exercise here, &c. and the Part the Spirit exercised, was by Covenant. And John v. after Christ had, from v. 17. carried on the Comparison between his Father and himfelf, and allowed himself to be the Son of God, he affigns the Reason for his acting apart, v. 27. And hath given him Authority to execute Judgment also, because he is the Son of Man. Mat. ix. 6. Mark ii. Luke v. 24. But that ye may know that the Son of Man hath Power on Earth to forgive Sins. So, he had Power to change the Day, and the Reason of obferving, fo, the Duties to be observed on the Sabbath; and to appoint other Services, and another Day. Mat. xii. 8. Mark ii. 28. Luke vi. 5. For the Son of Man is Lord even of the Sabbath-day. The Sabbath was made for Man, not Man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath: So Mat. xvi. 13. Mark viii. 27. Luke ix. 18. Whom do Men say, that I, the Son of Man, am? fome, one; fome, another; as they fay But whom fay ye that I am? now. And Simon Peter answered and said, thou art Christ the Son of the living God. Id. John vi. 69. Christ says, Mat. xvi. 17. Flelb

Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. Dan. vii. 13. Apoc. i. 13. xiv. 14. One like unto the Son of Man. Mat. xiii. 41. - fend forth his Angels. Ibid. xvi. 27. Mark viii. 38. Shall come in the Glory of his Father, with his Angels; and then he shall reward .- Mat. xvi. 28. The Son of Man coming in his Kingdom. Ib. xix. 28. When the Son of Man shall sit in the Throne of his Glory. Ibid. xxiv. 30. And they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory, and he shall send his Angels-xxv. 31. Shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. Ib. xxvi. 64. Mark xiv. 62. Luke xxii. 69. Hereafter shall ye see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven. Mark xiii. 26. Luke xxi. 27. Coming in the Clouds, with great Power and Glory. Ibid ix. 26. Coming in his own Glory, and the Father's, and of the holy Angels. Mat. xxiv. 27. Luke xvii. 24. For as the Lightning cometh out of the East, and shineth even unto the West: So shall also the coming of the Son of Man be-So shall also the Son of Man be in his Day. John i. 51. See Heaven open,

open, and Angels of God ascending and descending upon the Son of Man. xii. 23. -Should be glorified. 28. Glorify thy Name. xiii. 31. Now is the Son of Man glorified, and God is glorified in him, &c. Acts vii. 56. I see the Heavens opened, and the Son of Man standing on the Righthand of God. The Priests, &c. in his Examination understood this. Mat. xxvi. 63. Mark xiv. 61. Luke xxii. 67—that thou tell us, whether thou be the Christ the Son of God. He answered, Mat. xxvi. 64. Thou hast said. Mark xiv. 62. I am -hereafter shall ye see the Son of Man sitting on the Right-hand of Power, &c. —he hath spoken Blasphemy. The People understood this, and address the Divinity under the Name of the Son of David, the last Man to whom this Honour was transferred. Mat. xii. 23. Is not this the Son of David? xx. 30, 33. Have Mercy on us, O Lord, thou Son of David. xxi. 9. Hosanna to the Son of David: Blessed is he that cometh in the Name of (Jehovah) the Lord, Hosanna, used Psal. cvi. 47. -ושיענו fave us, in the highest. Hence these Questions, Mat. xxii. 42. Mark xii. 35. Luke xx. 41, &c.—They say unto him, the Son of David—How then doth David in Spirit call him Lord?—If David then call call him Lord, how is he his Son? Where the Divinity and Humanity are both mentioned, so distinguished, the Son of Man must be taken as Man. Psal. lxxx. 17. Let thine Hand be upon wix the Person on thy Right-hand, upon the Son of Adam whom thou madest strong for thyself. So Heb. ch. ii. which is Part cited, and that applied, v. 6.—Or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels (Aleim); v. 9. But we see Jesus, who was made a little lower.—v. 14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same: For verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham. So as aforefaid, where other Words limit it to the Man.

Adam was made by, so whilst perfect, as Luke iii. 38. The Son of God. Rom. v. 14. Who is the Figure of him that was to come. So, the Humanity, Jesus begotten by, is called the Son of God, of the most high or highest, of the Blessed, his beloved Son, the Son of his Love, his only-begotten Son. Mat. i. 18. She was found with Child of the Holy Ghost. Luke i. 32.—The Son of the highest. 35. The Holy Q4

Ghost shall come upon thee, and the Power of the highest shall overshadow thee: Therefore also that holy thing which shall be born of thee, shall be called the Son of God. Dan. iii. 25. And the Form of the fourth is like the Son of God. Psal. ii. 7. Acts xiii. 33. Heb. i. 5. v. 5. Thou art my Son, this Day have I begotten thee. Heb. i. 6. When he bringeth in the firstbegotten into the World, he saith, and let all the Angels of God worship him. So the Essence, by Covenant and being joined with the Flesh, is Son. John i. 14. 18. Only-begotten Son, which is in the Bosom of the Father, as the Man was, after his Ascension. Heb.i. 8, 9. Pfal. xlv. 6, 7. Hebr. to him that was to be in דבר Gr. to the Son he faith, thy Throne Heb. the Aleim, Gr. the Oeos, for ever and ever. Heb. the Aleim, thy Aleim Gr. 6 @ eos, 6 @ ecs os, hath anointed thee. Vid. Cherubim. So. Phil. ch. ii. When a Peer of the Essence, of the Aleim, took upon him Man; and the Man was put to death, and the Essence raised the Man, and exalted him to the Station above, they would have us understand that the Peer was exalted; that was impossible for the Essence to do, he could but be equal; but every Tongue was to confess, that the Lord Jesus Christ es in (is in)

in) Gloriam Dei Patris, proved to be a Name of the second Person in the Essence, the same as he was before he took upon him Man. Mat. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. 2 Pet. i.17. This is my beloved Son. John iii. 16. Gave his only begotten Son. 1 ohn iv. 9. Sent his only-begotten Son into the World, that we might live through him. In this Sense of the Son of God being Man, strictly. Mat. xxiv. 36. Of that Day and Hour knoweth no one-but my Father only. Mark xiii. 32. Of that Day and Hour knoweth no one-neither the Son, but the Father. John x. 29. My Father which gave them me, is greater than all.—xiv. 28. My Father is greater than I. Acts i. 7. The Times or the Seasons which the Father hath put in his own Power. 1 Cor. xv. 24. When he shall have delivered up the Kingdom to God.—28. Then shall the Son also himself be subject. Before Christ had worked Miracles, though the Devil might hear the Voice from Heaven call him beloved Son, he could not know whether he was the Person thus begotten, or not; but knew what was in him, if he were; and therefore fays, If thou be the Son of God command, &c. and 'tis written so, and 10. But, after Christ had worked Miracles, believed,

believed, trembled, and confessed him. Our modern Devils will allow no Evidence. After the Father by Voice, Christ by Miracles, and the Holy Ghost by Appearance, had given that Evidence the Scripture predicted; the Priests and Scribes, upon his Examination, adjured him to answer whether he was, &c. as above, which they called Blasphemy. So Mat. xxvii. 43. John xix. 7. Because he made himself the

Son of God.

The Terms of Salvation preached then were not, believing that there were three Persons; so, a Son, in the Essence; or, believing, that he should be the Saviour, but to believe that Jesus was begotten by, fo the Son of, God; sometimes with the Addition of Name, of Christ, &c. not now understood, or neglected. If that was believed, the Hebrew Scriptures had settled the other, and it was not then disputed. Nay though it is certain, that some of the two Tribes, and many of the ten Tribes, had fallen into the Error of worshipping one Person, irregularly; when Jesus Christ was manifested, though many opposed confessing him, and gave their Reasons; the Priests, if they did, the Romans would take away their Places, &c. the true one that he made all their Places void: The common People, because

because those Priests would cast them out of the Synagogues; 'tis not once hinted, that ever one, nay when the very Texts which describe them were cited, had the Impudence, to dispute the Aleim being The Divinity, I of the same Essence. think except once, upon this Account always calls himself the Son of Man; I shall insert a few Instances of what was then required. John iii. 18. Because he hath not believed on the Name of the only-begotten Son of God. v. 36. He that believeth on the Son, hath everlasting Life. ix. 35. Dost thou believe on the Son of God?—It is he that talketh with thee. x. 36. Because I said, I am the Son of God. xi. 27. I believe that thou art the Christ the Son of God. xx. 31. That ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life through his Name. Acts viii. 37. I believe that Jesus Christ is the Son of God. ix. 20. Preached Christthat he is the Son of God. x. 38. Fefus of Nazareth-v. 43. Whosoever believeth in him, shall receive Remission of Sins. xiii. 37 .- raised again, saw no Corruption -through this Man-and by him all that believe are justified. xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be Saved.

faved. Rom. x. 9. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God raised him from the Dead, thou shalt be saved. Gal. ii. 20. I live by the Faith of the Son of God. 1 John iii. 23. This is his Commandment, that we should believe on the Name of his Son Jesus Christ. iv. 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him. v. 1. Whofoever believeth that Jesus is the Christ, is born of God. v. 5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? v. 10. He that believeth on the Son of God, hath the Witness in himself. v. 13. That ye may believe on the Name of the Son of God. There are other Distinctions joined with Son, as well as there are to Father; the Father, my Father, our Father, your Father, &c. as I have shewed in M. sine P. b. 74. So, though he calls himself the Son of Man, when he fays my Father; he does not mean David, nor any Man, but often Febovah the Essence, which was the Father of him the Man: These Distinctions make great Difference, but are not to be traced now.

These Terms, in preaching, or in a Creed, were sufficient at first; but when the

the Knowledge of the Hebrew Scriptures. and the Purity of Tradition, began to be confounded, by Philo, the Rabbies, and the Hereticks, and the Truth was in Danger of being loft, there was a Necessity to enlarge, and be more particular in the Articles of the Creeds. Must the Devil's Agents have Liberty to break the Fences. and the Stewards of Christ no Right to fortify them? Happy it was for all fucceeding Generations, and particularly for this, that those faithful Stewards, who had retained and preserved the Knowledge of those sublime Ideas, from which their Creeds are taken; recorded them, and left us them, and their excellent Liturgies, though they have been almost spoiled: The Creeds, as well as the Scriptures, in the Translations; and the Liturgies, in Translations, and by Alterations. These original Creeds, may be explained, and proved to be perfect; but if there were such Men alive, they could not be made now; whatever Necessity there may be: The Divisions in the Church, the different Policies of States, &c. would prevent it. These Men, though not inspired, deservedly will fland next in Dignity and Rank, to those who were, nay even to, the Apostles. They in the true Sense, as John was called, only,

only, deserve the Title of Divine, as I hope will be shewed in a little Time. It raises the utmost Contempt, and Indignation, to see Owls, nay poor illiterate, and (as much as in their Power) malignant Creatures, maletreat those, who if they were now alive, would themselves shew, that these if they had no other Faults but Ignorance, would not be worthy to wipe their Shoes.

By this Interchange in the Union; we, who believe, are begotten of, Children, Sons of God, and Brethren to the second Person, Isa. xliii. 6. Bring my Sons from far, and my Daughters from the Ends of the Earth. Hos. i. 10. Te are the Sons of the living God. Mal. xxv. 40. One of the least of these my Brethren. xxviii.10. Go tell my Brethren. Luke vi. 35. Te shall be the Children of the highest. Johni. 12. But to as many as received him, to them gave he Power (the Right or Privilege) to become the Sons of God. Rom.viii. 14. For as many as are led by the Spirit of God, they are the Sons of God. v. 17. And if Children, then Heirs; Heirs of God, and Joint-heirs with Christ. v. 19. For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God .-v. 21. From the Bondage of Corruption, into

into the glorious Liberty of the Children of God. v. 29. Conformed to the Image of his Son, that he might be the First-born among many Brethren. Gal. iii. 26. Ye are all the Children of God by Faith. iv. 5. That we might receive the Adoption of Sons. And because ye are Sons of God, &c. Tit.iii. 7. Being justified by his Grace, we should be made Heirs, Heb. ii. 10. In bringing many Sons unto Glory.—v. 11. For which Cause he is not ashamed to call them Brethren. v. 17. Wherefore in all things it behoved him to be made like unto his Brethren. I John iii. I.— That we should be called the Sons of God -Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: But we know, that when he shall appear, we shall be like him; for we shall see him as he is—v. 18. He that is begotten of God, keepeth himself pure.

The Account I give you from the Adversaries of their Doctrine, as they publish it, is not their real Doctrine, they have no Disputes among themselves about these Matters; they, as the Rabbies had, have another which they communicate only to those whom they can trust, who are initiated, as *Philo* tells you they had in his Time, and as *Toland* has honestly shewed

they have now; the apostate fews expect a temporal Kingdom, and these expect something next to a Kingdom; and for the present they act as the Silver-Smiths did, they cried without, Great is Diana of the Ephesians, when within among themselves their real Doctrine was, by this

Craft we have our Wealth.

As this Word כבד Glory, &c. is found joined with Name, and is found to be a descriptive Word for one of the Names; and as the Names have already been explained, and as it is preceded and joined with דבר Word (secret one to be manifested) as Psal. lxxix. 9. Help us O Alcim of our Salvation by in the Word, the Glory thy Name: And deliver us, and cover over all our Sins for thy Name's Sake. And as דבר is joined with other Words of the highest Importance, as Psal. cv. 8. 1 Chron. xvi. 16. He is mindful for ever of his Purifier; the Word he commanded for a thousand Generations, which he cut off with Abraham, &c. v. 42. For he remembered את דבר the very Word his holy one: Abraham his Servant. So Hag. ii. 6. The very Word I cut off for you when ye came out of Egypt, and my Spirit remaineth among you. Word is God, that it may not feem strange that that he is faid typically to be cut off, it was fact that the God was cut off from The the Man, at his Death, and 'till his Refurrection. Ifa. liii. 8. For he was cut off out of the Land of the Living. Pfal. xvi. 10. For thou wilt not leave ישים my Body (animal Frame) in the Grave: Nor Suffer דסידיך thy merciful one to fee Corruption. I Cor. xv. 2. How that Christ died for our Sins according to the Scriptures, and that he was buried, and that he rose again the third Day according to the Scriptures. Hos. vi. 2. After two Days will he revive us, in the third Day he will raise us up, and we shall live before him. So Pfal. ix. Tit. למנצח to the Author of Victory מומור ,to the Son לבן over Death על-כות the Object of the Song, to the Beloved. Ifa. xxv. 8. He will swallow up Death in Victory. Isai. 1xiii. 3. Their נצח Victory (Blood, in the English) shall be sprinkled upon my Garments. So Psal. cx. 9. Thou art an Intercessor for ever in my Word Melchizedek. cxix. 81. My Desire is wholly after thy Salvation: On thy Word do I hope. xlv. 5. Rule in the Word, the Truth. lvi. 5. In the Aleim I will render Irradiation of Light to the Word. And as 727 is, in these and other Texts construed the Word, and as it has VOL. VI. R more



more or different Significations, or different Constructions, put upon it in the Translations, or Explications of them, than there is upon any other Word in the Hebrew Tongue; and which, inter al. by a Hebraism as they term it, in the Greek by hopes and Sees is expressly faid to be hopes God, and so a Person in Jehovah said to be the Word; which, as it stands, gives no Idea of, or Distinction to the Person, nor any Appearance of Reason why that Word or Name was used; and fince this Word is also used as a Name for brute Creatures, Things, House, Place, Oration, Action, or Transaction and Event, we must in pursuance of the hieroglyphical ideal Manner of the divine Writings, taken from visible or some way sensible Things or Actions, and the Formation of the Hebrew Language, find a Word or Words which will fuit this Idea; and if that cannot be done, because the Formers of other Languages had little or no Knowledge of, or regard to Ideas, when those. Languages were formed, I must explain the Idea in each by Circumlocution; I shall mention only the Noun, the rest of the Parts of Speech follow. The Word דבר expresses any thing that is fecret, and is to be manifested to the Sense of hearing, seeing, feel-

ing; fo, that which was unknown, and is discovered by Appearance, Words, Actions, or, &c. A Secret to be revealed, a Mystery to be manifested, a Place or House wherein were things hidden, kept fecret, which were to be revealed. As the Sanctum Sanctorum which was veiled, 'till the Veil should be rent, and the emblematical Secrets in it, or the emblematical Actions performed in it were laid open, or really performed. Heb. ix. 8. The Holy Ghost this signifying, that the Way into the holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing. So a Tract of Land unknown, afterwards to be inhabited, as each of the vast Wildernesses were. Creatures, Natives of a Place unknown, brought from thence and shewed, as the Apes, or, oc. fetched from the Land of Affur, &c. some small flying Insect, invisible to Sense till it fly into one's Eye and offend it, so make one senfible of its Being. A Plague which acts invisibly, and not to be perceived but by its Effects or Symptoms, or Death, as the Pestilence, &c. the Transaction and Event of any Affair, as the Matter of Pehor. So, in Hebrew, Word; in Greek, at that Time, properly Order of Melchizedeck. So the Covenant, Institution upon which he acted,

the Dignity of his Person, his Power in respect of his Administration, Duration, and every thing wherein he differed from, or exceeded other Priests, which was then a Secret, and was to be made known. Word, Oration, Precept or Institution, &c. and whatever was manifested by it. The Emblem, a Word, being the Secret of the Heart or Mind, till it be spoken or revealed. So to a Person, indeed compounded, he who was the Secret, and was to be revealed, and was to bring to Light whatever depended upon his Manischation. Mystery of the Union and Incarnation, his Actions, Sufferings, their Effects, Redemption, imputed Righteousness or Justice, Immortality, eternal Life. Or he who had the Secret in himself, and was to reveal himself and it: And is explained in other Words, Ifa. xl. 5. The Glory Jehovah shall be revealed. John vii. 27. But when Christ cometh no Man knoweth whence he is. Many Authors have attempted to make this Word fignify he who was the Speaker; but the Idea will scarce rake it in. We shall cite a few Texts concerning him. Acts vii. 2. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia. Gen. xv. 4. (upon Abraham's Remonstrance for want

want of an Heir) Behold the Word Jehovah to him, faying, &c. I Sam. iii. I. And the Word Jehovah was precious in those Days; there was no open Vision. v. 6. Samuel bed not yet known Jehovah; and the Word Jehovah was not yet revealed to him. v. 10. And Jehovah said to Samuel. v. 21. And Jehovah appeared again in Shiloh; for Jehovah was revealed to Samuel at Shiloh in the Word Jehovah. xv. 10. And the Word Jehovah came to Samuel. So to every Prophet, and to some very often, sometimes varied, Ezek. 1. 3. The Word Schovah היה היה came came to Ezekiel, and the Hand of Schovah was upon him there. Amos iii. 8. The Lion hath roared, who will not fear? אדני my Lord Jehovah hath spoken, who can but prophefy? So Isa. xlviii. 16. The Lord Jehovah hath sent me, and his Spirit .-Some of those who are always for making the second Name of the Genitive Case. and fo evading their being the same, and making the one a Property of the other, by putting of between, would do well to confider how they will read these, and let us know who is Lord of Jehovah, in Property; or why Adonai is not Jehovah. Hag. i. 1. The Word Jehovah came by Haggai the Prophet to Zerubabel-Zach. Zach. xii. 1. The Burden of the Word Jehovah to Israel. Id. Mal. i. 1. in the hand of Malachi. I Kings xiii. 5. According to the Sign which the Man of the Aleim had given in the Word Jehovah. ver. 17, because the Word to me in (or by) the Word Jehovah was, &c. Though it would be tedious, I think it would not be a difficult Task to flew why Christ, or the Holy Ghost in the Scriptures sometimes use Jehovah, sometimes Aleim, sometimes Al, or one of the other Names, as the Word, or Spirit, or, Oc. and that they are each properly and necessarily used, in each of their respective Places. When Elijah was to speak to Ahad or Jezebel as Unbelievers, though, 'tis said, Ibid. xxi. 17. The Word Jehovah came to Elijah .-Though the Word was Jehovah, and was only added to distinguish the Person; when he was to speak to those who did not regard that Person, more than the other two. he was ordered to drop that Distinction, and to fay, ver. 19. thus faith Jehovah, 2 Kings iii. 12. And Jehosaphat said, the Word Jehovah is with him. 2 Par. xviii. If thou certainly return in Peace, then hath not schovah spoken by me. It appears they enquired of the Word, 2 Sam. xvi. 23. And the Counsel of Achitophel which

which he counselled in those Days, was as if a Man had enquired in TIT the Word of the Aleim. 2 Kings i. 16. Is it not because there is no Aleim in Israel to enquire of his word? Jer. v. 13. And the Prophets shall be לרוח Wind, and דרבר the Word not in them. Jer. xxvii. 18. and the Word Jehovah be in them, Jer. xx. 8. Because the Word Jehovah was made a Reproach unto me. - Then I faid, I will not make mention of him, nor speak any more in his Name. But he was in mine Heart as a burning Fire sout up in my Bones, and I was weary with forbearing, and I could not stay. I shall mention a few of the Attributes given to the Word. Pfal. xxxiii. 4. For the Word Ichovah is upright, and all his Work in Truth -by the Word Jehovah were the Names made, and all their Host by the min Spirit of his Mouth. Ib. Ivi. 4. In the Aleim I will afcribe Irradiation of Light to the Word. ver. 10. In Jehovah I will ascribe Irradiation of Light to the Word. Psal. ciii. 20. Bless Jehovah ye his Agents, mighty ones in Strength, that do his Word, obeying the Voice of his Word. cvii. 20. He fent his Word and healed them: and delivered them from their Corruptions. cxix. 89. for ever Jehovah doth thy Word stand in the R 4

Names. Isai. xl. 8. and the Word of our Aleim shall stand for ever. Who or which of the Persons this is, the Type shews, Ps. cxlvii. 15. His Word runs very swiftly. He giveth Snow like Wool: He scattereth the hoar Frost like Ashes:—He sendethhis Word and melteth them: The Spirit blows, and the Waters shall flow. cxlviii. 8. The Stormy Wind doing his Word. Isa. xl. 7. The Grass withereth, the Flower fadeth, because the Spirit of Ichovah bloweth upon it. Correspondent with this in the New Testament, John i. 1. In the beginning (in chief, in the rule) was the word, and the word was with God, and God was the word. In the Translation 'tis—and the word was God—Great Injustice is done by this Transposition; for the second Person was Oeds before he was λογος. He was Θεος from all Eternity, without Beginning; he became אסיסה דבר without Beginning; he became אסיסה דבר when the Covenant for the Redemption of Man was made between the three Persons, of which one and the chief part of that Covenant was, that he should reveal, manifest himself, &c. Thence arose all the other Ideas, even those given us from this material System, which commenced when the System was created and form'd. Father was Jehovah before, by that Covenant, venant, he became Fire, the Father. The Son was Fehovah before, by that Covenant, he became the Light, the Son, 727 λογος, the Glorifier. The holy Spirit was Jehovah before, by that Covenant, he became the Spirit, the Sanctifier, &c. This Transposition puts it as if he were hopos before he was Jehovah or Oeds, which is an Impossibility, a Contradiction in Terms. He could not have been one of the Aleim, he could not have been able to perform what he covenanted, except he had been Jehovah; he could become one of the Aleim, דבר or λογος, in time; 'tis impossible he could become Jehovah or Ocos, in time. Fer. viii. 8. How can ye fay, we are the wife Men, and the Law of Jehovah is with us? Lo, certainly the false Pen of the Scribes worketh Falshood. The wise Men are ashamed; they are dismayed and taken; lo, they reject the Word Jehovah; and Wisdom no is confounded among them. There is fuch another Transposition, John iv. 24. God is a Spirit, or the Spirit is God, of which below. But to return, John i. 3. All Things were made by him; and without him was not any Thing made that was made. Luke iii. 2. The word of God came unto John. Heb. i. 2. Hath in these last Days spoken unto us by his Son, whom

whom he hath appointed Heir of all Things, by whom also he made the Worlds. 1b. xi. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that Things which are seen were not made of Things which do appear. 1 Pet. i. 23. Being born again, not of corsuptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever. ver. 25. But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you, 2 Pet. iii. 5. For this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the Earth consisting out of the Water, and in the Water. I John v. 7. For there are three that bear record in Heaven, the Rather, the Word, and the Holy Ghost: and these three are one. Revel. xix. 13. And he was cloathed with a Vesture dipped in Blood, and his Name is called the Word of God. Ibid. v. 5. The Lion of the Tribe of Judah, the Root of David (his Emblem in the Cherubim) hath prevail'd to open the Book, and to loofe the seven Seals thereof. ver. 6. In the midst of the Throne-stood a Lamb. Ibid. vi. 1. And I saw when the Lamb open'd one of the Seals.

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The Transposition in the Translation. John iv. 24. is more injurious to the Spirit, than the last was to the Word. Christ could not, 'till a proper Time, openly confess himself to the Jews; because they would at any time have put him to Death for that Confession. But meeting the Woman of Samaria, who was in Expectation of the Messiah, and had a ready Dispofition to be guided by him, and fuch a Degree of Knowledge as to understand that Prophecy was ceased, and was not to be restored 'till he came; and such a Degree of Faith that, upon Christ's shewing that he knew Things which were fecret, and to was a Prophet, first applied to him as such, and afterwards justly concluded and believed that he was the Messiah. She deferved, and he gave her, a more open and a clearer Declaration of the Trinity, and of himself, than ever he gave to any other. She defires him to resolve a Doubt. ver. 20. Our Fathers worshipped in this Mountain; and ye say, that in Jerusalem is the Place where Men ought to worship. plain, by the Answer, that the Samaritans were fallen into the Apostacy, with some of the Jews, of worshipping the Father only, introduced by Jeroboam from Egypt, as shew'd above, by setting up only one of the Beafts in the Cherubim, the Bull.

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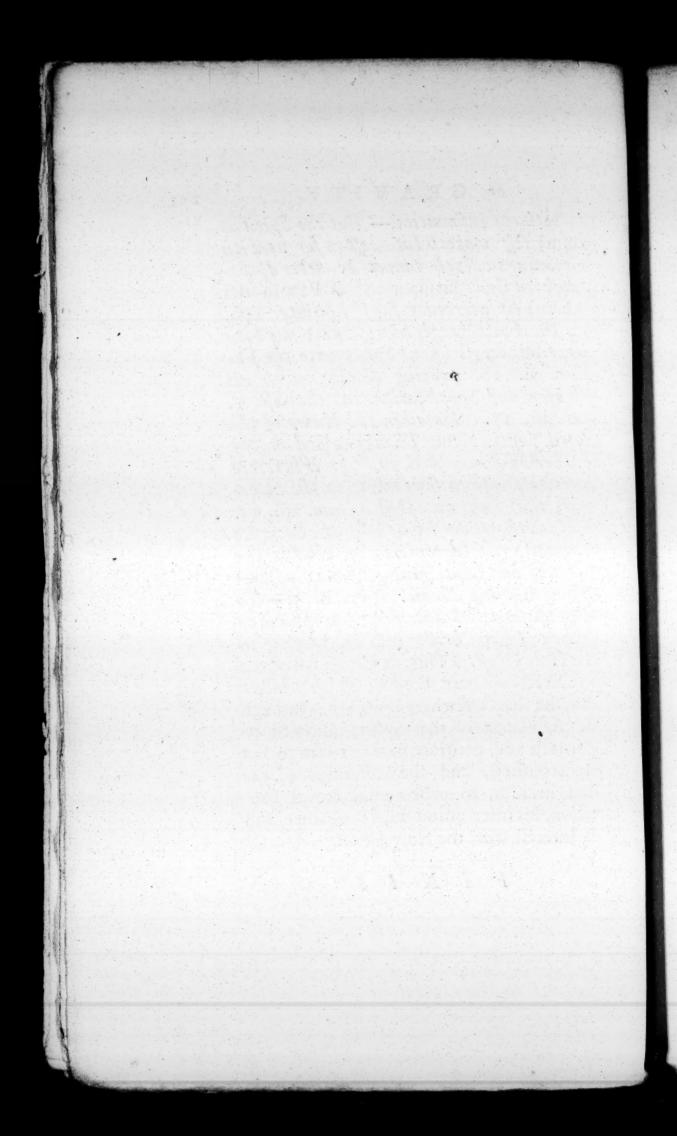
ver. 21. Jesus saith unto ber, Woman. believe me the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerufalem worship the Father; shews her that it was not lawful to worship him alone, or immediately in any Place, and gives them a bitter Reproof, not for their manner of worshipping, but for the Object; not for how, but for what. ver. 22. Te worship ye know not what: we know what we worship: for Salvation is of the Jews, Concludes them false Worshippers, and thenceforward fettles the Objects of Worship, and the true Worshippers. ver. 23. But the Hour cometh, and now is, when the true Worshippers shall worship the Father in the Spirit, and in the Truth: for the Father seeketh such to worship him. Next, not as they have transposed it, God is a Spirit; but properly and expressly the Spirit, the God, with Directions how to worship him; though it was not lawful to approach the Father without him and Christ, he is to be worshipped by Christ. ver. 24. The Spirit, the God, and they that worship him must worship (not in their own Spirits, and their own Truths, but) in the Spirit and Truth. ver. 25. man faith unto him, I know that Me-Miah cometh which is called Christ; when he is come, he will tell us all Things.

Things. 26. Jesus saith unto her, I that speak unto thee, am he. ver. 29. Come, see a Man which told me all Things that ever I did: Is not this the Christ? ver. 42. And faid unto the Woman, now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World. Here, we are directed to worship the Father and the Spirit, in the Spirit, and in the Truth. Surely the believing fews worshipped with their Spirits, or Minds, or Souls, and in Truth or Reality, besides their typical Services, which are common to them and to us. The Precepts to enforce that Service are as strong in the Old Testament as these seem to be; and without this, Bowing, or the Calves of the Lips, was no Service; or, in other Words, he was not a Believer that offered the one without the other. Nay, they worshipped by Types, in hope through him that was to come, and be manifested, and pray'd thro' him, and the Spirit, frequently in Words as plain as they can be expressed now; and now when that Person is manifested, the whole is compleated, and the Holy Ghost is come, must we fet up for our felves? Interpreters have construed this so as to place what is acceptable to God in the Sincerity of the Man; and to prove this Mistake, In Critica Sacra from

from 1608 to 1613, they have produced Citations from Heathers, from Philo Jud. This is the Cant of the Heathens, and the Foundation of all the Sects, and is more destructive of the Christian System than any other. The Institution, or Terms of the Covenant, is, that we cannot approach the Father directly; but that, by the Assistance of the Holy Spirit, and by the Merits, Sacrifice and Intercession of Christ the Truth, we should apply by Christ for Pardon to the Father. Thus Christ is called, Pfal. xliii. 3. Send forth thy Light and thy Truth: let them lead me; let them bring me to the Mountain of thy Holy One, and to thy Dwelling Place. And so he calls himself in Opposition to Types and Shadows of Priefts, and Sacrifices under the Law; he, upon whom all the Oaths, Promises and Completion depended; and, if you please, to all imaginary Intercessors, or Means of Salvation fet up fince. In this Sense, John vi. 55. For my Flesh is meat indeed, and my Blood is drink indeed. In any other Sense, believing Jews worshipped in Spirit and in Truth. We are likewise to own the Affistance of the Spirit, and urge the Merits and Sacrifice of Christ, when we approach the Spirit, for Continuation or Increase of his Assistance, Sanctification, &c. Rom. viii. 26. Likewise the Spirit also helpeth

helpeth our Infirmities .- But the Spirit it (him) felf maketh Intercession for us with Groanings which cannot be utter'd, because as God (pursuant to his Part in the Alcim) he intercedes for the Saints. Eph. ii. 18. For through him (Christ) we both have an Access by one Spirit unto the Father. vi. 18. praying always with all Prayer and Supplication in the Spirit. Col. iii. 17. Do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him. Heb. vii. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him. xiii. 15. By him therefore let us offer the Sacrifice of Praise to God continually, that is the Fruit of our Lips, giving Thanks to (confessing to) his Name. I Pet. ii. 5. -To offer up spiritual Sacrifices, acceptable to God by Jesus Christ. Jud. xx. praying in the Holy Ghoft. Though Christ has given no Directions here, how we are to worship him, he has elsewhere; we are, through the Assistance of the Spirit, allowed to approach and petition him; to urge the Righteousness, and the Sufferings of the Man in him, to procure his Royal Protection, his Intercession with the Father, and his Interest with the Holy Ghost.

FINIS.



REMARKS

UPON THE

OBSERVATIONS

ON

A SERMON preached before the Corporation of Bristol, and the Lord-Chief-Justice HARDWICK;

On SUNDAY, the 16th Day of August, 1735. being the Day before the Assizes.

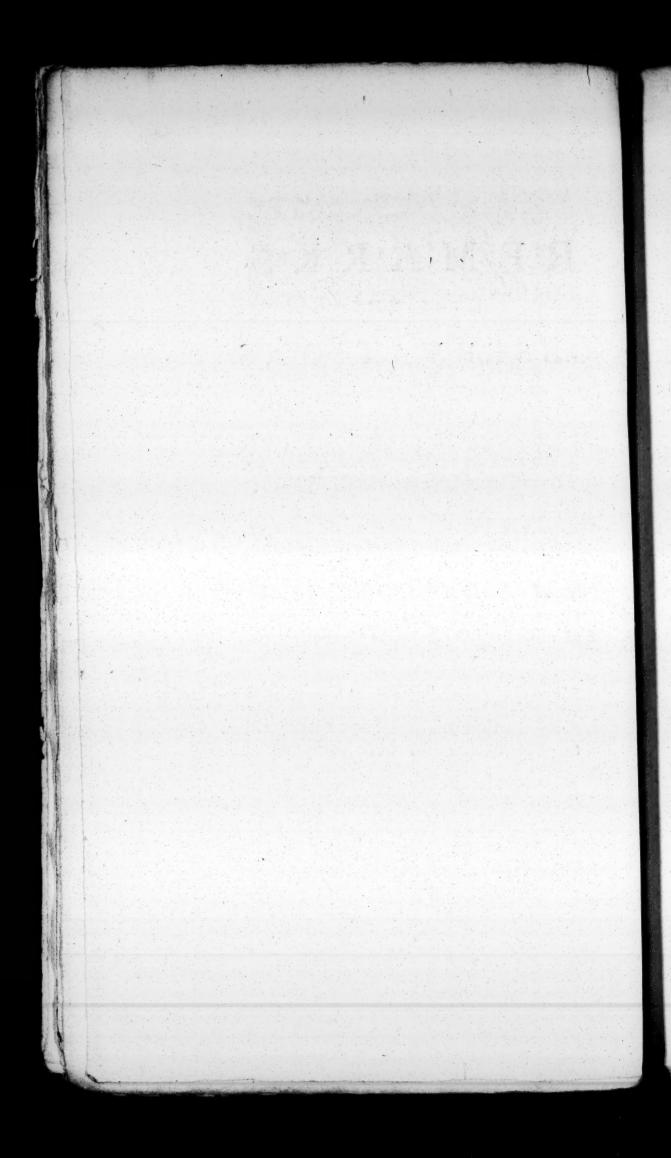
By A. S. CATCOTT, LL. B.

And printed by Order of the CORPORATION.

WITH

A Continuation of the EVIDENCE, till the PREDICTIONS were complete.

VOL. VI.





REMARKS upon the OBSERVATIONS

ON

A SERMON preached before the Corporation of BRISTOL, &c.

HE Reverend Mr. Catcott in this

Sermon, proved from the Original Hebrew, that the three great Ones we call the Trinity, before they created this System, and Man, entered into Covenant, that if Man fell, one of them would take Flesh and in it redeem Men, thence they took the Name of Aleim; that they are of the same Escence, and several other Points; and that this, together with Man's Part, was by Words, Hieroglyphicks and Emblems exhibited to Adam, and observed; and asterwards renewed by Moses, and explain'd in Writing by him and the other Prophets, as said to be performed by Christ

with a Note of Reference to Mr. Hutchinfon, who has fearched the Hebrew Scriptures, and among many other things has
flated the Proceedings of the Jews before
and fince they began to fall away, and fince
they have been Apostates, in relation to
the Construction of the Scriptures, about
the Points the Apostates differ from Christians, and has shewed the Forgeries and
false Constructions introduced by the Apostates, and what the Text when freed
from them says; has published eight Volumes Octavo, and is proceeding. Mr. Catcott has also referred to the Author of Some
Thoughts about Religion, &c.

A nameless Legion of —— advertise, make an opposite imaginary Confession, produce Forgeries, false Derivations, Opinions, Assertions, Objections, Resections, Suppose, Pervert, Prevaricate, Chicane, Juggle, Rail, Bully, Threaten, Bustoon, Droll, Scoff, Cant, Pray, Exhort, &c. but produce not one Line of legal Evidence, to disprove the one or prove the other.

These Gentry set out upon the Foundation, that many of those who are called the Clergy, have been constantly and I doubt too often truly charged with: That tis below them, and a Disgrace to their Order,

Order, that any of them should take any Information from any that is not of that Order, unless he be an Heathen, an Apostate, or an Atheist, and they have enforced this strongly upon Mr. Catcott.

The Drift of their Undertaking is to persuade Mr. Catcott to drop Mr. Hutchinfon and his Evidence, to enter into Dispute with them upon his own Bottom, or give up these Points, to deter other Clergymen from meddling with these Subjects, under the Penalty of being called Madmen, or compared with fuch, &c. By changing the Sense of every Affertion in the Sermon, and juggling upon their given Senses, to make them appear to be Nonsense, &c. By prerending to derive the Hebrew Words from Arabick, &c. to invalidate the Evidence in the Text, by the Pointings and Rules of the Apostates, to make any Word any other, to be Singular instead of Plural, or, &c. by inserting or leaving out Words to make every Description Nonsense, by stupid Comparisons, which they call Etymology, Phraseology, &c. so impious that I dare not flain Paper with them; to make every Sentence about facred Things look ridiculous, to make every Emblem and every Sentence about the Redemption of Man to be enthusiastick Terms, not to be understood, with Exhortations, &c. to

follow the Apostates.

Tis plain they did not intend these Observations should have any Effect upon any that understand the *Hebrew* Text; but to impose upon the *Rabbinical Men*, who cannot understand, and upon those who

cannot read the Language.

Mr. Catcott has a bad State of Health, has a large School to take care of, has not the Books necessary upon this Occasion, is too far off to know Men, and the Circumstances of Things necessary to explain these Observations; as all Rules of Decency are broken, 'tis sit to be Anonymous, and when 'tis not decent even to give a proper Name, 'tis best to insert a Rule—and let every one read it as he thinks sit.

I shall chiefly make use of Citations, out of Mr. Hutchinson's Works, and of Hints, which he has given, because they shew the Baseness of the Observators, in objecting to Things fully proved, because they will shew the Uniformity of the Scriptures and his Plan, and that bullying Mr. Catcott will not deter others from being his Followers.

We have had an Account long ago from an Hebrean about forty Miles from London, of the Institution of this Club, of their Resolutions to bully us out of the Scriptures, and of their Offers to him if he would be their Catsfoot; who having read Mr. Hutchinson's Works, laughed at them. We are in the Case of the Armies of Israel, we want not great Numbers, let those who are afraid of being called Names, or, &c. return home; because in this War, Rev. xxi. 8. the Fearful are the first who are to be cast into the Lake.

Though they give us not their Names, you may know what they are by their Creeds. The Observator says, p. 29. Philo Judaus speaks so excellently of one God and his two Powers about him, one of which he calls God, the other Lord. 30. The Unity of the divine Essence, the Distinction of the Persons, and the Incarnation of the Son of God I fully own. 36. That the sacred Trinity is the supream Being, which we call God, and that Princes and Magistrates are called Gods, &c. The first Part hereof, is fully proved in this Century, by the most able Divines of the Church of England. 38. I own that the Trinity in Unity, the Incarnation of the Son of God, the Cove-

4 nan

nant from all Eternity to redeem loft Man, and the Execution of it by Christ Tefus, as our Mediator, and the Duties arising from thence, which we owe to God, &c. The Apostate Jews have given us many better Confessions than these, nay, these are not only every one modern Evasions, but absolute Denials, and Banters of the Trinity, &c. as ambiguously and nearly in the same Terms, as their Brethren the Jews, who pretend to be converted, do. Moses -- sine Principio, p. 22. Hebrew Writings perfect, p. 338, 339, 340. See Definition of Jehovah. Glory or Gravity, p. 232. See Definition of the Son of God. And fee the Religion of Satan, and about what he calls the Eternal Covenant, in Hebrew Writings perfect. Their own Expressions say, they mean nothing by the Trinity, but the Imaginations of Philo, about his Deus and his two powerful Ones; of Whiston, about his primitive Christianity; of Clark, and Sir Isaac, about their Deus and their two Creatures, &c. as you may fee Glory or Gravity, p. 90. with reference to the Pages in Philo; nay, besides these, every Expression they use, is to assert or insinuate Atheism, which has been foolifuly called Herefy, 10

fo as to evade every Point of Christianity: This is the Gospel these propagate, so they and their Followers are in a worse State than the Heathens were; they had a real Object in three Conditions, which they worshipp'd and supposed to be, and called their Aleim and their Osos, but were not fo; these have nothing but Imagination, which cannot be a God, as Eph. ii. 12. Remember - that at that time ye were without Christ, being Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and without God in the World; so Atheists, therefore much more are these so, these are the Gentlemen, and this is the Doctrine Mr. H— has writ against, and the Sermon was preached against, and which the Hebrew Text has destroyed.

We are not dealing with Greek, with Fathers, with Opinions of Writers, he is here in a Case he never was in before. Here is positive undeniable Evidence: He dare not take a Sentence as it stands, assume or deny, or reason, but under Pretence that it is not to be understood, or that he understands it not, makes any, or every Word or Sentence, another Word or another Sentence, or Nonsense, and

then finds fault with what he has made; cites of his Authorities to disprove it; and instead of calling himself, calls Mr. Catcott Names. With fuch Jargon as this, he has kept others, who were so filly as to follow him, in play for many Years; his fole Business is to mix, twist and confound Words or Things, so as to make the World believe, that neither what Mr. Catcott has writ, nor what he has writ, nor the Subjects they write upon, are to be understood. Would you have me to condescend to their way of Talking, or his, who personates them, call Fool where he is forced to act—— Call him Lyar where he did not dare speak the Truth, compare them to Fools or Madmen, and leave the Cause, which is all they want; be as filly as the Irish — were, who were invited, and went to a Bear baiting while the Bill passed that, &c. I shall treat them otherwise. Tis nothing to the Purpose here for him to say, the Apostate Yews fay fo, and the other Languages they formed or forged, and construed, and made Lexicons for, or Grammars of, fince they were Apostates, are construed and formed fo, or that he, as great an Apostate as any of them, fays fo; nor faying there is no fuch Instance, nor any Rule in any of their Languages

Languages to support this: It is otherwise by the Points and Rules the Apostates have made for the Hebrew, and for all their other Languages. His Allies, before they knew what to evade, and before they were so wicked as he is, have in the LXX given their Evidence for me, and that determines the Cause. The Apostates say, the Day the LXX was published their Faces turned black-, &c. Several of these Men, besides the other Marks. have this upon them. As the Followers of the Apostate Jews have drawn in the Party, and this Juggler does not know the Letters of the Bible; they have retain'd one who follows none else, and made him the Catsfoot, to venture burning for them, to help them out if he could, or bear the Blame; one would take him to be one that knows nothing, but a School-Master finding Fault with another, for not, right or wrong, observing his Master's Rules, and treats him as they do Boys, with ipse dixits; but the Party had no better Cards, so no other Game to play by him. As these assume the Air of Religion, being in earnest and grave, they have supplied them with a Droll or more. This Species are so numerous, that I only guess who he is. If the Party had had any Thing to offer, they would never have made choice choice of any of these, but would have appointed Men of Parts and Reason. If he that converts a Soul, shall shine like the Stars, &c. in Heaven, what Idea can one frame ugly enough, for one who has perverted Millions?

The Observators give you to understand, that they have been Dictators, and are very angry that the Scriptures should dictate to them. Nay, we may reasonably suppose, they are the Heads of the Party who assume to talk at this Rate, beg the Question, and place themselves not only as indifferent, but qualified as proper Judges of all Evidence, Things and Men. As they have not told their Names, and none can know on what Side they are, but by their Confessions, which cuts off their Indifferency; or who they are, but fuch as are acquainted with them, by their manner of Writing or Conversation, does it appear in their Performance, that they have either Learning or Knowledge in Divinity or Nature, or in the Methods which have been taken to reveal them, or even Capacity? But that one of them has studied the Artifice of Evasion, another the Languages and Grammars of the Apostates contrived to hide both, another the Science of Drollery, &c. upon Matters of the highest Impor-

tance,

tance, which though he has practifed from a Child, has made, comparatively, a poor

Progress.

If our Observators pretend to make their own Defence, or to be Attorneys, or Council for the Criminals, they cannot be Evidence nor Judges of what is Evidence, if any fuch could be against the Text. 'Tis a settled Rule, that none can be permitted to give Evidence till they prove they are not interested in the Cause. or not guilty of the same Crimes; and that none can be Judges in their own Cause, nor of the Legality of Records, nor of Judgments given by infallible Judges produced against them. They may make Exceptions to the Evidence, and offer Reasons; but they must be submitted to the Judge. They break through the Rules They take upon themselves of all Courts. at the same time to be Parties or Criminals, Evidence, Judges of the Profecutor's Evidence, and to be Judges of the Cause, and finally of the Profecutors. Some Counsel, as Sir I—— have given Precedents for foul Language: Others, for Banter and Drollery. But no Criminal at the Bar ever durst before these, offer to set aside the proper and final Judges, and their Judgment. hope one of Mr. Catcott's Audience will not allow of this Proceeding.

As the Explication of the Things in Mr. Catcott's Sermon, was not quite carried through the Hebrew Bible; so not to the Greek in the New Testament: He carried them no farther. The Observator takes hold where he lest, gives his Explanations, then makes them odious, or, &c. I must endeavour to shew, though in Miniature, that these things are perfectly expressed, and are uniform from the Begin-

ning to the End.

The first Time, and the only Time that you made a Noise, which any indifferent Person took any Notice of, and for which you had any Pretence of being in the Right, as has appeared by every thing you did before or fince, was not for the Affection you had for any — or for the Sake of Christianity, but out of meer Fear; for there was no real Danger, that you should be restrained from the Liberty of twisting and wresting every Subject in it, or any that is great, true, and facred, till you have, in your Way, made nothing of it. There were many others who made a great Noise upon former Occasions, as well as then, for the same or such Reafons; who never did any thing for the Service of Christianity, nor ever will; but all they can to destroy it. If what you prepretended to fear had come to pass, and you and they had not had Liberty to go on in the old Way, your and their Mouths had been stopt; and you would have had a vast Load less to suffer for. And if you had not been restrained by Force, you would have deseated what you pretended to desire, and would have introduced what you pretended to avoid; and if ever it be in your Power to ast without Restraint, you will do it essectually. The good People of England have such an Aversion to Juggling, that they believed every Subject you writ for, was false, and would have chosen the Contrary.

We who believe that there was, and is a Person of the Essence in Christ, think his Word sufficient to give us right, and direct us to search the Hebrew Scriptures: So to enquire into the Conduct of any one, or every Christian Church, and protest against any thing they have done, or do contrary to the Scriptures; much more that we have a Right, and are obliged to enquire into the Conduct of the Jewish Church; and most of all, into the Conduct of those cursed Villains the Apostate Hews, who are no Church, and endeavour to rectify what they have done amis, especially when Christ has given us so many positive

positive Commands to do fo. Though tis proved, I shall not urge Christ's Omniscience to you, because you do not allow it. But as you make him the best Translator of the Scriptures, We defire you to explain how he could be fo, without either taking it as it was written, or having Omniscience, when he says, How is it written? if he meant not the Scriptures. For if he had approved the LXX. or any Translation, he must have said, How is it translated in the LXX? or, &c. If he had meant Tradition, he must have faid, Is there not, or there will be, fuch a pretended Tradition? If he had referred to Pointing, or arbitrary Rules of Grammar, he must have said, You cannot now understand the Scriptures, but there will be Points and Rules forged, to make them intelligible. If he referred to Derivations of Words in the Alcoran, he must have said as above, You cannot now understand the Scriptures, but there will be an Alcoran forged, and then they may chuse any Mahometan Word that is any thing like any, so every Hebrew Word, and any of the Constructions the Mahometans give each Word to explain them. But to come to the Rationale,

As Mr. H. has in a plain open manner shewed the World the Necessity there was for what he has done, to be done; the despicable State the Translations were in; how they came to be so; the Methods he has taken to set them right, in a simple natural Manner, by restoring the Idea to every Word of the Root, where the Yews had altered it; and we see the Light that is risen from this Undertaking, and what vast Numbers have approved of it; and as you in your Observations are forced to confess what he has proved, and what justifies his Undertaking, that the Jews have been guilty or ignorant, and have not given us the Roots, nor Sense of the Words, which we take to be of the greatest Importance; and as you have shewed no other Objection against the Method of his Undertaking, but the Newness of it; though it has been long aimed at; and as you have taken up, or begun another Method, far newer and stranger; so as the Translation is to be set right by one or the other of you; the Question now is, which Method is to be followed.

You are guilty of the same Crime, which Dr. B—— found Collins guilty of, and for which Collins would needs hang himself. A Bishop in the Empire, was accused Vol. VI. Tof

of erafing some Words about these Affairs, out of his Bibles, and the Emperor upon Proof, made an Order to re-insert them. C-ns left out the first Part, and printed the fecond: You do not tell us, who made the Alterations in the Text by pointing, &c. that is, who put them in, and so put out the Evidence in these Articles of Faith, but retain the Points, &c. and charge us for striking out those Alterations made by Points, &c. and restoring this Evidence; and this in Dispute with one, who has taken from another, who has proved who put them in, and so erased the Evidence, and who has given Demonstration that he ought to strike them out and restore the Evidence.

And what is still worse on your Side, he has proved not that they were juggling but professed Apostates, that they were the immediate Issue of those, who had seen the Miracles of Christ, had heard the Scriptures explained by the Inspired Men, and had escaped that terrible Destruction of the Jews. That they spent near 500 Years in forging their Writings, and in contriving Rules, Points, &c. And he has undeniably proved that they inserted the Points, formed Rules, &c. to destroy the Evidence of every Article in Christi-

anity, and for no other End; and that the Works of these Apostates are framed in Contradiction to Common Sense, to Knowledge, to Faith, to Salvation. You may see what Rabbinical Men are, Hebrew Writings perfect, p. 52. See also

Glory or Gravity, p. 151, & Seq.

When you introduce your Rules, you should have shewed that they are uniform, and hold with the same Signs, or, oc. throughout the Text wherever they occur. and not tell us what Rules the Apostates have made by pointing, or, &c. which will not hold; because Mr. H—— has shewed Numbers of Rules which hold univerfally, and are Proofs, that the Rules in that Language arise from the Language. and are not to be formed to answer the Designs of any Set of Men after the Language was dead. These are the Reasons why I follow his, and reject yours. The Apostles, &c. treat all these Traditions as idle Fewish Fables, and yet it was predicted some would follow such, 2 Tim. iv. 4. And they shall turn away their Ears from the Truth, and shall be turned unto Fables. So as the Apostate Jews plead, Fer. vii. 10. you may, that you are caught (as your Brethren term it, predestinated) to do all these Abominations. But to T 2 clear clear Providence, what aggravated the Crimes of the Apostates was, that none had ever fuch clear Evidence, and those of their Followers, so of these, that none had ever fuch positive Warnings; and for that Reason, none upon Earth were ever permitted to do fo much Mischief in seducing others, as the Masters; because Providence could not justify giving further Assistance to those, who would follow after fuch Warnings, so no Instance of any fuch Blindness, nor of any Curse lying upon any Set of Men, Masters and Followers, fuch a Number of Years. No Lyes were ever told, equal to those they have told, no Objects of Credit or Belief, so incredible or impossible were ever offered. None ever followed fuch blind Stories, but such as rejected the Scriptures, were under the Curse, or were forced. Nor even would fuch Creatures as the Catsfoot ever have looked at them, if School-Masters had not taught them while Children, before they could diffinguish.

Would it not have looked like those who had some Regard, even but to Appearance, left, if before you had produced this in Evidence, you could have given yourselves, or even the Authors of your Evidence a fair Character; have attempted

to shew that they were not Parties in the Cause; that they had not apostatized and renounced Christ; that they had not been nibbling at the Records; that they had not forged what you produce; that they had not given Constructions and Rules, by which the Translations are full of Contradictions and Nonsense.

And as he has shewed, Hebrew Writings perfect, p. 212. why Tradition was rejected by God; how this Trumpery was introduced into this Church, and has confirmed it by the Opinion of one of your chief Oriental Men, viz. to get quit of the Authority of the Pope, as you may see, Hebrew Writings perfect, p. 194. and that p. 200. there was no Occasion for any Help to understand the Scriptures, but the LXX. And that by taking in these Pretences to Oral Tradition, you have allowed, nay confirmed Tradition the Foundation of Popery, and by this Concession, p. 197. given it Authority to alter, and so renounced both Old and New Testament: Might not one have expected, that you who have made fo many Pretences, and have been tolerated for no other Reason to be mentioned, but to make a Noise against Popery, should have at least offered to have quitted us of T 3

this double Yoke, Apostacy and Popery. If the Hebrew Scriptures are to be construed by the Apostates, we had better have had none. And we had better have had no Reformation, than embrace the Doctrine of the Apostate Jews, and the Derivations of the Alcoran, and Constructions of the Mahometans.

The Sermon is faid to be about Sacred Things, recorded in a Sacred Language, by the Holy Ghost, not about the Sentiments of Apostates, Turks, Tartars, or Hottentots. Had it not been a little better Treatment to your Readers, if you had told them, when you introduce your Arabick, to set aside the Meanings of the Root of each, or several Words in the Sermon, how you knew that there were any Arabians then in the World, what Language they spoke, what Objects of Worship they had; whether they had any Aleim; whether they were the same as created this System, Jehovah Aleim; whether they had any Revelation; whether it was in Writing, and in what fort of Letters, where those Writings have been fince kept, and by whom; whether those who kept them, were Believers or Unbelievers, who they were that translated them, into what Language, what

what they knew, or we can know, if fuch Words had been retained in the East. what the Antients mean'd by them, or, &c? And how you know that Words in Hebrew, were not originally of that Language, but derived from Arabick; had not each the Signification of other Words of the same Root; particularly, how you know that the Prophets did not understand the Plural Words, to fignify feveral of the same Ideas, as they understood the Singular had; and how you came to offer Instances of the Usage of Words, which are Plural in the Hebrew, Singular in the Translations, Lexicons, &c. of the Apostate Tews or Mahometans? Could not you have told us before-hand, what all the World knows, that they have renounced the Aleim, and could not have it writ Plural, nor Cherubim, or, &c. And that the Apostate Jews did this in Defence of the Villanies of their Ancestors, and you tell us yourself, that this in the Mahometan Religion was driven down by Force, so can in no Sense be any Evidence. What will Mr. H- fay, if I admit Apostates and Mahometans, and their Usage against Aleim, when they have no fuch Word? The Mahometans have no Names, nor Aleim, but God and their Prophet. Christ says, Mat. v. 18. Till Heaven and Earth pass, one fot or one Tittle shall in no wise pass from the Law, till all be fulfilled. As one of you said by Mr. Catcott about his Sermon, I wonder at the Ignorance and Impudence of the Man, that dares produce a Forgery, an Usage, or Construction from Vagabonds, to cut off IM in Aleim, and consequently in all the Plural Words which are joined with it.

He who you have made your Enemy, has in his New Account of the Confusion of Tongues, p. 190. shewed the State of Arabick, p. 195. Things to be proved before it be admitted, p. 204. The Consequence of admitting it, p. 201. How the Scriptures are to be interpreted without it; and has fet it, and all your Oriental Languages and Translations, in such a Light, that it is no longer in the Power of all your Allies, to impose any of them upon Mankind. He has shewed 'tis all Forgery; so all your Imputations of ignorant Blunders in Mr. Catcott, who had fuch Education, as your Rabbinical Man had, in neglecting your Points and Rules, are wilful Blunders in you, and much worse, Subornation; and what is still worse, preferring these Forgeries to the Text, writ by Prophets, by the Direction of the Holy Ghost, attested by Miracles, &c. till you have proved their Authority to over-rule the Text. And by the by, please to tell us what became of the Men or Man who pointed the rest, that he did not point that Part, which stands un-pointed in the Book of Numbers, and if there was one Bible pointed what became of it, that it could not be all copied.

If you had been able, you might have shewed us some Account what the Hieroglyphicks and Emblems, &c. were for, that has been long looked for by many, before you, had under the Pretence of Ignorance, ridiculed the Account which is given of them, or brought the Opinions of Apostates, not to shew that he differs from them, but to set aside the Text.

When you bring the Translations of the Hebrew, as Evidence to overturn the Evidence of the Usage of Words in a Root, so in the Sermon: When you write to the People, and appeal to them for, and persuade them to give you their Votes; would it not have looked like common Civility, to have told them who the People were, who made these Translations, what Skill they had in the Hebrew, what Religion they were of,

or what Principles they had, and many other Things necessary, before People can give you their Votes in this Case; because your Enemy has done all these Things, and they must now be forced to read his Works, to give Judgment between him and you? When you talk of Phraseology, and your Droll plays his Jests upon the Scriptures; it had been proper, if poslible, to have shewed that they are idle infignificant Writings, writ in a vague Language, by Men who had no Guide, nor any Authority, before you had compared them with the idlest Nonsense, you or the greatest Fool you could meet with, could by Nature or Art invent; especially when he who you oppose, has proved that they are writ in a Manner worthy of their Authors. You may give in Answer, Dan. ii. 10. There is no King, Lord or Ruler that asked such Things, at any Magician, or Astrologer, or Chaldean. What have you proposed to us for following you? nothing but to make the Scriptures Nonsense; to keep the Word Lord, which the Apostates forged instead of Jehovah, and the Mahometan Word God instead of Aleim.

The Divines have long desired to have these and such important Words construed from the Hebrew, and have attempted to construe them, as you may see in Mr. Hutchinson's Hebrew Writings perfect, p. 311, &c. And he hath construed them from the Hebrew, in a manner that cannot be altered, and shewed in his New Account of the Consuson of Tongues; that the Hebrew can have nothing to do with the Arabick; though you pretend you will not look at it, nor own it.

You tempt us with the Bait of Selffufficiency, of faving ourselves by Morality, or, &c. or of all being saved by one of ourselves alone, who you make Mediator, as the Turks make Mahomet. Mr. Hutchinson has in the Beginning of The Use of Reason recovered by the Data in Christianity, shewed what a created Saviour could not do, and though your Advertiser gives him the Epithet of Selfsufficient *, he is the furthest from that

^{*} Several Passages of this fort were inserted by one of the Editors, through whose Hands this Piece passed to the Press; which is observed, because Mr. Hutchinson has been charged with Vanity on this Account, as with Want of Temper for some other Expressions, which some are apt to lament as a Fault in him, which they think they should not be guilty of, without reslecting that when Self is concerned we see Things in another Light, and that we neither are

of any Man alive, he has shewed sufficiently there, that neither he himself, nor any other created Being, could have faved or can fave him. Nay, even that Jehovah could not in Honour or Justice have faved him, without perfect Obedience and full Satisfaction performed for him, by a Person of the Essence in Man. Mr. Hutchinson has cleared the Text of all the false Descriptions of visible Things, of all the false Accounts, Contradictions and Nonsense, about Actions or Things we could not see, which stand in the Translations, and given us in vast Numbers of Places, the true Meaning of the Text, inferted Truth and Sense. Has shewed us the Genius of the Hebrew Language, proved every thing by Examples and Authorities, has shewed all the Methods of exhibiting the Terms of Grace; and brought all the System of Nature to prove that he construes right, shewed us how by Ideas taken from Objects of Sense and their Actions, to obtain Ideas of invisible and otherwise incomprehensible Objects and their Actions. Has made our Senses Judges of the Veracity of our Creed, has made

nor think it reasonable we should be so patient, when attacked with personal Scurilities ourselves, as he was by the Observator.

made Philosophy subservient to Christianity, has from the Scriptures shewed us the Existence and distinct Operations of Fire, Light, and Spirit, in the one Substance of this Machine, and the Application of the Names and their Actions, for the Names and Actions of Jehovah A-Given us more Knowledge than leim. the most extravagant Man could have expected, even from the Scriptures, and Hopes, nay Certainty, that if he lives, &c. he will give us more. He has drawn us by the Cords of a Man, and nothing but Force, nor even that, will hinder Men from following him.

Shift the Scale, and make the Descriptions in the *Text*, you pretend to allow to be *Scripture*, to be Common Scale according to the Translations, or any your Party could, or would ever give them, or allow these, or at once renounce the *Scripture*.

tures.

Mr. Hutchinson has shewed all the Hieroglyphicks, all the Emblems, all the Religious Actions of the antient and later Heathens, were the same as those revealed to, and taken from the Believers, and applied to the Names, the Heavens; and so has made them all, and all the Opinions of the Philosophers, all the Writ-

ings of the later Heathens, the Classicks, &c. Evidence for the Text and for his

Writings.

When you were in Possession of the Pen, you have stiled every one who stood in your Way, Ignorant, Madmen, or Fools: And 'tis your utmost Inducement to all, to leave a certain Gentleman, because in your Opinion he is mad. If he were not so, or, &c. in your Opinion, we would not follow him. You have given us your Opinion in many other Cases, and we have strong Evidence; and now 'tis our Turn to prove that not only you, but all your Adherents are not only fo, but far worse. Therefore, we desire to be excused, from taking your Opinion without undeniable Evidence, for that or any other Thing you fay.

As the Observator has observed no Order, but put here a Scrap and there a Scrap of the same Subject, so endeavoured to confound every thing, I am forced to follow him backward and forward, to bring what he says upon each Subject together, and answer it in its proper

Place.

To begin with אלה the radical Letters, the Root, the Verb, the Noun Singular of אלוה and the Root of אלוה the

the Participle Passive. P. 7. the Obfervator fays-The Word (Aleim) is writ above fix hundred Times in the Old Testament, with an O- and This Author himself owns, p. 9, line 3. That the Word in the Singular Number is Eloah; and draws Inferences. Mr. Catcott favs nothing there of the Word Singular; but אלוה a Participle Paffive. The Words אלה and אלהים in fome Bibles have the forged Points of the Apostates, for, or to insert the Vau's and confound the Words; but if the Observator had writ the Words in Hebrew Letters, it would have appeared that they have no Letter Vau, either in the Singular or Plural; and to avoid that Confusion, was the Mystery why Mr. Catcott writ, or founded these Words with an a, Elah and Elahim *. And the Observator

^{*} The Editors have chose since to write the Word as it stands in the Hebrew, making Aleph our a, Lamed our l, the Hebrew He our e, Jod our i, and Mem our m, Meim; which inserts no Letters not in the Original, and which gives a distinct Sound to each Letter, following the learned and ingenious Dr. Robinson, in his late Treatise on the Sound of the Hebrew Letters, or antient Method of pronouncing Hebrew; and if the Reader and learned Gentleman would excuse it, it might be observed here, that the Author seems not to argue with the same Conviction on the Sound of w and consequently of a so on the other Letters; for by Jud. xii. 6. it is past Dispute that w was the Letter

knows, that the Letters in בכו are radical and so formed throughout. Fer. iii. 6. הבהים, ii. 20. בבהים Gen. vii. 19. בבהים Ifa. ii. 11. בבהים Pfal. exxxviii. 6. הבהים, Participle Passive Præterit. And he may see in Mr. Hutchinson's Hebrew Writings perfect, and the Alterations by the Rabbies forged, p. 284. How the Participles are naturally formed by the Insertion of the Letter Vau, &c.

He, p. 13. makes the a Noun, and p. 15. derives Aleim, from the Arabick Verb Alaha, to worship religiously, and says that it is a Participle of the Passive Voice, and signifies, that Being who alone is religiously to be worshipped. Hebrew Writings perfect, p. 443. R. Isaac Arama in Tzeror Hammor, cited Buxt. Arc. Fæd. p. 339. speaking of Manna, and of some pretending to derive it from the Arabick, or Latin, says, "Whence should

Letter they could not pronounce, and so is the Aspirate sh, and not the single s, as that useful Writer contends for. But what is of more Consequence, is a Liberty which, in such a Writer, is surprizing, of a Supposition that the Apostate Jews outed any Letters from the Text, when they pointed it, so under pretence of restoring such a Letter where they have fixed a Point, of altering the Orthography of a vast Number of Words. That they did leave out any Letters, is not proved, but supposed; but the Text is too sacred to be altered on any Supposition, and such a Liberty too dangerous in its Consequences, and which, I hope, will justify the Freedom of this Remark.

the Israelites have the Arabick Tongue, when, at that Time, there was no fuch Language in Being." Guf. Com. Ling. Ebr. p. 46. שלהים, " Some therefore, passing by this Hebrew Root, chuse to call in the Arabick, namely not to worship. but not with any Propriety; for (1.) they fetch the Words, nay the chief Word, of the Hebrew Tongue, the first and Mother of Languages, from her Daughter, nay, the youngest of her Daughters, the Arabick. (4.) The Word אלהים is fo antient, that it is made use of in the Discourse betwixt the Serpent and Eve before the Fall, as Moses relates it; it did not therefore come from the Arabick. R. (6.) Nor do I see how they could despise such a Word, if it were such a one, or by Non-use let it sink into Oblivion; whilft, in the mean time, they both professed and exercised divine Worship, and yet had no other Word so proper to express it by as this, for השתחות and עבד are figurative and general Terms. (7.) The Imperfection of those two Words might be the Reason that the Arabs appropriated the other to that Sense. (8.) Since there are no Authorities antienter than Christ, it is uncertain whether אלה were in use with them before that; it is rash VOL. VI.

therefore to assert that אלה had its Signification from them."

One might have expected that the Obfervator, who has railed fo much at another Man's judging of, and taking from Accounts of Things which are printed, should have kept out of a far worse Scrape; judging of, and taking from Things not in Being; should have first proved to us, which was the Original Language, from which all the rest were, as he calls it, derived. He has made a Slip sufficient to determine that, p. 12. But the Syriack and Arabick, when derived from the Hebrew, and should not then have derived the Hebrew from these later Languages, which he doth when he pleases, as he does Aleim here. When Moses writ, had they not a Word in the Hebrew Tongue, which could express, that those who created this System, took their Denomination from Actions they had performed before the Creation? A Word in common Usage to all Nations under Heaven, even if there had been any Arabs, then to them, without borrowing a Word from the pretended Language of the Arabians, not forged nor writ till Thousands of Years after. Explaining Hebrew by Arabick, could not then be introintroduced, nor by his Masorites, not by any till it was forged and writ. This was the Ultimatum of the wickedest of the Apostates. This is the highest Degree of Sin against the Holy Ghost: This doth not only, as Pointing, twist or evade his Evidence, but takes away the whole. He may see in Mr. H——New Account of the Confusion of Tongues; how all those Languages, particularly the Arabick, took their Rise; and how they were framed to impose upon such Creatures as he, and his Accomplices. Would he have the Apostates first, and Believers after, to go on for ever in these Delusions?

He is not willing to know, that Hebrew Words for a Person or Agent do not give Ideas of what other Persons or Agents are to do to that Person or Agent, but of what that Person or Agent does, or does to others; so take their Names from the Actions they persorm, and not from what others do to them, which would denominate them passive: So say his Masters the Jews cited Hebrew Writings persect, p. 308. "His other glorious Names have a Twofold Signification, there is a Mixture in them, because they are derived from those Works of his, the like of which are to be found in us,"

J 2 wit

with Instances. So Gusetius p. 46. N. 6. "The Name with implies the Mercy of God towards Man, nay, and the Covenant of Grace, if you construe it, Gen. xvii. 4. and elsewhere, which would be a Contradiction, if it were derived from Cursing. (7) They say that God by taking this Name signifies that He makes an Offer of his Covenant by Oath to Men." He mistakes the Purisier for the Covenant, and, instead of conditional, makes the Obligation absolute; so, which would be a Contradiction, &c. and urges the Arguments the Observators urge. Instead of what he puts, let him put this to the Votes of his Readers.

But it will not do his Business to alter the Construction, without altering the Number; for any sort of Three who created, ruins his Cause; he wants to have it it sin-

gular.

He shews, that where Aleim is used in Hebrew, the Word is, as he makes it, sometimes plural, sometimes singular, or a Letter is emphatical in Chald. Syr. Samar. Arab. &c. unless he designs to poll for it, he loses his End to prove it a singular, and proves, if they were admitted, they prove nothing.

He, p. 16. construes from אלוה; is not willing to take any Notice of the singu-

lar Noun, or of the plural, leaves out the Reason of the first Commandment, and construes Aleim, Gods. Says this agrees with Deut. vi. 13. Thou shalt worship the Lord thy God; which, he fays. Christ confirmed in the New. cording to the Arabick, without regard to the plural, the Lord אלוהיך thy that who alone is religiously to be worshipped. thou shalt fear, and him shalt thou serve, and in his Name shalt thou swear. Exod. xx. 1. I am Jehovah thy Object worshipped, which have brought thee forth of the Land of Egypt, out of the House of Bondage, thou shalt have no other Object worshipped before me. Where is the Name of Delivery, Expression of Obligation, or of the End or Design of worshipping? Mr. Hutchinson cited this in M- fine P. p. 104. and in Hebrew Writings perfect, p. 317. and it has taken in the Observator, and is loaded with 1000 Contradictions to common Sense. Mr. Hutchinson, as the Observator obferves, is not very complaifant; he makes all the ill-natured Objections to every Affertion he himself writes, and examines them in the Root through the whole Scriptures, before he publishes it, and does to others as he does to himself. To worship alone U 3

alone cannot be in any Verb, because 'tis impossible, so not in the Particle. Wor-Thip is a religious Act; to worship religiously cannot be in one Verb; is to be is no Sign of the Participle Passive, but indefinite, It can but be that Object which had been worshipp'd, so could not be named till after the Formation of Man, nor till he had wor-Thipp'd it; so could not have this Name till then; so could not be a Denomination of the Creators, but of some Idols, or &c. He would make it confined to or explanative of Jehovah; so far from that, that it is put in Opposition to Jehovah. In Castel. Arab. p. 120, 121. you may fee the various Senses he gives to this Root; so in Scripture, 2 Kings xvii. 28. The Priest taught them how they should fear Jehovah. ver. 29. Howbeit every Nation made אלחיו Deos fuos (their Objects worshipp'd.) (You have made it a Rule, that where there is a plural Nominative, the Pronoun Van postfixed to a Plural Noun in the Accufative Cafe, or &c. is Singular, that like most of the rest is false; 'tis here Plural, and is always so.) So in the Text, Deut. vi. 13. the Postfix 7 thy Object. If this Object was alone religiously to be worshipped, what Property could the Israelites have in it, exclusive of others? They could no more fay fo, than they could say my Jehovah. Gussetius, p. 63. G. 9.——" Jehovah Sabaoth the God of Israel is God to Israel; the first supposeth the latter forbids it; for it's plain that the first supposeth a Covenant; the latter the actual Exercise of Favour." Gussetius, p. 47. Z. endeavouring to describe the Difference between the Aleim and Idols-" The Disposition of a Believer towards God implies three Things, Knowledge, Faith, Love, whence Worship .- Religion is an Affection towards some Object which is conceived as above Nature, and exalted above the Condition of Man; fo that he can in a Moment, and without Means, at a Nod, fend good Things to those who please him, and Evil to those who displease him, whence the Care of pleasing him by Worship.— therefore Man makes that אלהים which he thinks fo of; towards which he is so affected, and which he worships on that Account—there is another reason, however; namely, as being an Image, Jud. 18. 24, אלהי, besides what I said of Idols, Michah considered what he had made as an Image of the one true God, the God of Israel, of Jehovah. See Chap. xvii. 2, 3, and 13." He could not add the Definition of Aleim, for the Mi-U 4 stakes stakes he made above; nor, that they had fworn to make those happy who would accept of that Happiness; but he has unknowingly done it, under making Images of the Actions of the Aleim, exhibited in the Cherubim. The Observator, p. 14. desires, or banters Mr. Catcott, not to bind them to the Hebrew, and damn them all, but look into the Greek and Latin, and do as other School-Masters do, when they meet with a Word they cannot derive, so construe, as Oeos, and give themselves no further Trouble, but make a Theme of it: If that were the case here. or if I were inclin'd, Mr. Hutchinson has lash'd the School-Masters, &c. so, for fuch and others Tricks, in his Treatise of Power Essential and Mechanical, p.129. that I dare not venture. Those who form'd these Languages knew nothing of Hebrew.

P. 14. Do Words in a Translation, such as SeG., &c. they own they understand not, alter the Sense of the original Hebrew Words, which are understood?

He, p. 16, 26, 37. flies to his last Shift, says Christ confirmed his Translation of Jehovah Aleim, Lord God, that he has copied from the best Translator in the World,

World, cites Instances, and ridicules what Mr. Catcott has offer'd.

The Holy Ghost choosed to write the New Testament in Greek, a Heathen Language, for many Reasons; perhaps one, because all the other Languages, which the Apostates had used, were so poisoned by them, that they could not be used: And if any one of them had been used, we should have been at their Mercy, for the Construction of it. The Observator has made Christ a Translator of Aleim, and fays that he makes it 360, God. P. 36, 37. — Then his Meaning must be, that the Sacred Trinity is the supream Being, which we call God; and that Princes and Magistrates are called Gods in an inferior Manner, as particularly in his Text, Pfal. lxxxii. 6. The first Part hereof is fully proved in this Century, by the most able Divines of the Church of England: And he needed not be at so much Pains to defend the latter Part, because it was never denied. Our Saviour's Quotations of this Text in the New Testament, which our Author has omitted, and his applying it in this Manner, is more to the Purpose, than all the Arguments, which this Author has produced. The Quotations from this Text are John x. 34. where he cited Aleim in the Text in the Sermon, I said ye are Seos Gods, and then 'tis plain he cited v. 35. If he called them Gods, &c. to avoid the Execution of the Law against him, for what they supposed to be Blasphemy: So where St. Paul cites Exod. xxxii. 4. עגל which is rendered a Calf, and which has been supposed to be the Cherubim; for the Word also signifies a Chariot or Carriage, and must include what was upon it, doubtless inter al. a Calf: As the Ark was a portable Base for the Cherubim, and is frequently used for the whole, and because there was Gold ordered for a Chariot for the Cherubim, because Moses uses the Word which referred to this, plural, Aleim. Exod. xxxii. I. Up, make us Gods which shall go before us; v. 31. Made them Gods of Gold; and St. Stephen makes their Objects of Worship Ptural, Seous; Acts vii. 40. make us Gods to go before 115.

You may see how he treats our Saviour: He makes him the best Translator in the World, and approve Aleim to be singular, and signify God; now to quote and construe it plural, and to signify Gods: But he has given the Preheminence to himself and such Divines, that Aleim is singular, and

and means God. He inserts Princes and Magistrates: If he please to see the Hebrew Text; they were also Sons of the most High; and in the next Verse, superior to Magistrates and Princes: They were Kings; and they could not, according to his Sense of the Word Aleim or God, be any fort of Aleim or Gods; so Gods is not the Sense of Aleim. In the Conclusion he says-p. 37. And he (Mr. C.) might have contented himself with that (whether he means their Construction that Aleim was singular, or Christ's that it was plural, he did not intend either you or I should know) and the common Arguments used by others, without confounding the World, &c. Suppose any Point in issue, as the Motion of the Earth, and the Sun's standing still, the Fews have construed the Sun to move, and the Earth to stand still; what then, suppose we construe the Scriptures right, and shew that they say the Earth moves; what if this should confound the World, is it not for their Benefit to be confounded? Did not Christianity confound the World, which was then in not half so ignorant a State as tis now.

He sets himself above Christ, and says Mr. Catcott might be content with what other

other Divines have done, without fearching the Scriptures. I suppose Mr. Catcott will not be content to give him Leave to give his Meaning, nor to allow the Constructions of him and his Divines. I aver אלהים is always plural: Guffetius who followed Pointing, has notwithstanding sufficiently proved that, p. 56. 62. and that the Rabbies own it, p. 54. X. Y. 5. 51. R. 3. and whatever Own fignifies, it retains the original Sense of the Root in all Places, and I am fure that will confound all the World, who have given it any other; those who have confounded this and other such Words, have almost confounded, nay I had like to have faid damned, the whole World; and we hope setting these Words right, will, for the future, fet the World right. Have you not confounded, nay destroyed, all whereever you came? Your Brethren first made the Eastern Churches heretical, then forced Mahomet upon them; and fince that, they have been in Slavery; a dismal Scene of the Consequence of following you. Would you not do so in some Romish Countries, if the Inquisition did not, in some Measure, restrain you? Have you not made several other Countries Apostates? Would you destroy these Kingdoms

doms with the rest? We hope this will setch them back, and instead of confounding those who are willing to be Christians, confound you, and those Hereticks, indeed Atheists, you call the World. It is Idolatry to expect Salvation from any Essence or Substance, that is pretended to be the Creator of this System, and is not Aleim; because they created it, Jer. x. 11.—The Aleim that did not make the Heavens and the Earth, they shall perish from the Earth.

In Mr. H. Use of Reason recovered by the Data in Christianity, at the last End, by his Account of the Sacrament, any may see that these Gentry know no more of the New Testament than they did of the Old; nor have they shewed us why the LXX translate Aleim sometimes singular and sometimes plural, nor why they translate the Name and the participle always singular. I must shew why the Apostles inserted some Parts of the Translations of the LXX, &c. which are not true.

The Old Testament was inter al. a History of the Fall of Man and a Manifestation of the Trinity, and of the Covenant attested by Miracles; with Directions by Types to exhibit that Rightcoufness

ness which was to be performed, and that Satisfaction, &c. which was to be made for them, to the end that those, who should live before the Person, who was to perform and fuffer, might have a typical View of what was to come, so as to join in the Exhibition of it; accept it by Faith, and depend upon it. And as this Person was to be in the Form of Man, he was emblematically described to be a Compound-Person of one in the Essence, and a Man to be taken in; and his Parts as Man, and as Fehovah, were under feigned Names, personated by feigned Actions and by Words. When many had perverted these things, and the Knowledge of the Language was almost lost among the Vulgar, the Septuagint, &c. were made by those who had retained some Knowledge of the Language; but without the Interposition of the Spirit by Revelation. So that when all other Hope of spiritual or temporal Relief failed the Yews, and he came, the Persons then in Being who believed the Text, and the true Traditions from thence were prepared, and willing to accept of his Redemption; and so that those who believed the LXX and Traditions of Men, rejected this Redemption, and expected a worldly Redemption, Redemption, might both preserve the Records, and each Side expect the Completion in their own Sense; and so that all Mankind then, and for the future, might each make his Choice, whether he would reject or accept the Atonement. The Person was in every Point to comply with what was in every Manner predicted of him; and performing his Part, was to prove not only that he was the Person predicted, but as in an infinite Number of Manners in Words, which were fairly construed by the Yews, and were not to be mistaken, that he was a Person of the Essence, in the Covering of a Man. The New Teftament continually refers to the Old Teftament, according to the Scriptures, as it is written, or, &c. as it was written by the Prophet, in the Hebrew, not as 'tis translated or cited by the Apostle in the Greek. And as he referred to the Hebrew for a Description of him; so the Greek refers us to his Actions, that he fulfilled or suffered, all the Types, Predictions; and shews he answered all the Descriptions of him. The Descriptions of him were not to be in the Greek, any more than the Completions by him were to be in the Hebrew. It was not his Business to meddle with the Evidence, which was full and plain,

plain, but to perform what was typified and written, and by the Holy Ghost to record, that he had performed his Part of the Covenant, and that the Holy Ghost performed his.

The Apostles, while Witnesses of the Actions and Sufferings of Christ, as Luke xxiv. 45, &c. Acts i. 8. ii. 32. were not

to be inspired, but free.

It was not his Business so much as to tell them who he was, nor even to tell his Disciples, nor to suffer his Disciples to tell others: Some things he told them, or which they saw which concerned that Point.

The Holy Ghost did not think proper to direct the Apostles to meddle with the Constructions of the Text, otherwise than by Word of Mouth, so not by Writing.

It was proper, that the Actions and Sufferings of Christ should be as clearly expressed, as the then Language could express them; but not proper for Christ or his Disciples, to give a new Construction in Writing of the Old Testament, because it was the Evidence which was to determine Men concerning him. It was not the Part of Christ to explain the Evidence of himself in the Hebrew, and record the Explanation, because he says, John v. 31.

If I bear Witness of myself, my Witness is not true. So viii. 13. the Pharisees reproached him with it, Thou bearest Record of thyself, thy Record is not true; but he fays, 14. Though I bear Record of myself, yet my Record is true, for I know whence I came, and whither I go, but ye cannot tell whence I came, &c. The Evidence a Man gives of himself may be true in Fact, much more that which he gave of himself; but it was not legal Evidence, fuch as others were bound to admit as fuch. 16. For I am not alone, but I and the Father that fent me. v. 32. There is another that beareth Witness of me-36.—The Works bear Witness of me—The Father—has born Witness. 39. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me. Acts x. 43. To him give all the Prophets Witness.

The Commission and Instructions of the Disciples and Apostles were to preach, That the Kingdom of Heaven was at hand. It was well enough known what was meant by that Kingdom: But as there was Evidence enough given of him, by the Construction of the Apostate Jews his Enemies, of what he was to do and suffer; so the other Parts were to be dif-Vol. VI.

covered by cross-examining their Trans-

Though the Translations and Explanations were made by the Levitical Priests, yet they knew that Christ was to supersede, to set aside their Order, therefore not Parties in Opinion, but in Interest here, so not in any Sense to be legal Evidence for

the Jews or Apostates.

If Christ had intended to give us any further Helps about the Hebrew Tongue than those they then had, is it not likely that he would have employed fuch a one as Paul rather than Gamaliel? He acted more candidly, in giving Men Cautions against the Traditions of the Jews, and in ordering them to fearch the Scriptures, and find the Evidence for themselves, and by furnishing some of his Preachers with the Gift of Tongues, to give the rest Information how to fearch, and how to find the Truth till the Church was fettled, when it ceased, than if he had given us a new Translation of the Hebrew Scriptures. And against this Information, the Apostate Yews made their last Efforts in about 600 Years after.

What was wanted among the Heathens was the Hebrew Scriptures, and the Idea of each Root of the Hebrew Language

in a living Language. The Septuagint had done enough for that; and it was too late for Apostates to offer theirs for Evidence then to the Heathens. The very Translations of the Jews prove, that Prophecy was ceased, and was not to be restored till the Messiah came, and were sufficient to prove him the Person; as the Blind see, the Deaf hear, &c. If he had meddled with construing the Hebrew Scriptures, as nothing was wanting which Hell or the Jews could suggest, the Jews would have charged him with conftruing them, to prove himself the Person of the Essence, and Man, the Person, who every Man who came in was to find described for himself from the original Records.

The Apostles write, that they proved Christ out of the Hebrew Scriptures; but do not write one Instance by what Texts, or how: So certainly it was not fit for him to have it writ, only Christ asked a Question, or put a Case, and lest it to them to construe; and the Writers were not allowed to insert their Explanations, for the Reasons aforesaid, but were allowed to tell us, there were Proofs there, and we are, as he has ordered us, to search

for them.

The

The Points in which the Jews differed with, and disputed about with Christ and his Disciples, were then well, nay universally known; and when Christ cautioned his Disciples to avoid their Doctrine, and search the Scriptures, 'twas plain to every one what they were to search about, which was to see what the Scriptures said in those Points; one of these Points was no less than having or losing eternal Life.

The Majesty of the Persons who offered, and the Dignity of the Offer, could not bear with being treated with Contempt: Christ was to suffer the Wrath of the Father, and the Contempt and Cruelty of Men; but when his Part was performed, nay even before, the Message was not to be treated with Contempt. If a City rejected them, they were to shake the Dust off their Feet; they who would hear, or accept, were to be affished with inspired Men to help them, till the Church was established. But as they were to have their Evidence from the Scriptures, if they would not fearch them they were at Liberty to refuse, and go their own Way. No other Evidence was to be given them. The Jews, according to their Method of trying Prophets, asked for a Sign, Sign, that Christ should controul the Names. He would not condescend to give them any, but such as were predicted in Types or Words he would fulfil; the Signs had been given long before, and if the Scriptures had been new written in another Language, the Miracles must have been performed a-new, which then they could not have understood; and who he was who was to come, was proved long before, he was only to perform the things that were predicted of him.

The Jews were such a Church before, and in the Time of Christ, that although many of them were wrong in the main Point, he communicated with them, joined to hear their Scriptures read in the Porches of the Temple, and in Prayers with them; which, perhaps, were in Chaldee or Greek, or prayed among them separately, talked with them about their Translations, Traditions, &c. which now the Apostles have written; and protested against their Errors, in every Part, does this make him approve of any of them?

We receive that, called the LXX, as it was the Work of, or received by a Church, though a corrupt one, and as this gives us the Sense of almost every Root or Word, and as we now know

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in what Points they deviated from the Truth by the New Testament, and have Christ's Cautions to search the Scriptures: Does the Act of Seventy Men, if any such were, or that Church determine us, and prevent us from searching and shewing their Errors, and using the Scriptures to prove Christianity. I have shewed it was not proper for Christ, to meddle with reforming any of these Things, nor does it appear he once did, except driving the Money Changers, &c. out of the Temple, and a very few others.

Suppose a Settlement writ in Latin, of a Kingdom, or, &c. and the King was to have no Profit but the Good-will of the Subjects; and two claimed under it, and the Subjects who choosed not right, should lose their Lives and Estates; would it be reasonable that one of the Claimers should construe it? would it not be reasonable to leave it to every Subject, let him construe, judge and choose for himself. Let the Pope judge, and the Free-

thinkers think about this.

It was predicted that many Pretenders to be the Messiah were to come. Therefore the Genealogy, the Time when, and the Marks by which, the People in being then, and we were to know the true One by, were described in the Hebrew;

and Christ was to perform and suffer them. &c. Every one in being at the Time. was to see for himself and for us, whether he, or any, or which of the Pretenders performed or answered them. He wanted no other Evidence, nor any other Translations, nor attempted either; even the Traditions, which those who expected fuch a Redeemer had received, were fufficient. The Holy Ghost gave them Power, to understand and teach the Hebrew Scriptures; and their Hearers had it in their Power to learn, and understand them, and to teach them in Succession; if their Hearers neglected this upon which the whole depended, there was to be no other Manifestation, every Man thenceforward was to see for himfelf.

Nay, People were then so full of Expectation, that those who were out of the reach of the Priests and their Traditions, were so well skilled in the Scriptures; that upon the Baptism of John, those preached, as Acts xviii. Apollos, born at Alexandria, who was only baptized with the Baptism of John, preached out of the Hebrew Scriptures, mighty in the Scriptures, mightip convinced the Jews, shewing by the Scriptures, that Jesus was

the Christ. So Chap. xix. Others who when Paul had baptized and laid his Hands upon them, received the Holy Ghost, spake with Tongues and prophessied.

Mr. Hutchinson has observed, Moses sine Principio, p. 36. ibid. 178. when the Conditions were performed, the Hebrew Terms were to cease, and others were to commence.

If the Observator knows any thing of his Masters, or if he had asked his Rabbinical Man, he must know why, Lord and God are so many times in the Translation of the Hebrew Bible; and that there are Words which fignify Lord but a few times, and none that in any of his Senses, signify God, in the Original. He knows there is the Word יהוה, whose Meaning will not comport with their and their Master's Scheme, so their Masters fubflituted ארן Lord in the place of יהוה; which if he had construed, perhaps, the Party would have excommunicated him, and the LXX have translated it so; and the Observator cannot find it in Arabick, and so he thinks this must stand. They have served 7' in much the same manner, and when two of the same, or three or four of these Words, they translated

lated Lord and God, come together, they drop or change, or make any of them fignify any thing. My Readers may fee, what Relation Aleim, which is used for Kings, and for Cherubim, Teraphim, and for Fire, Light and Spirit, has to any fingle Person with all Powers, which they suppose their God has. The Words in the Original were by Infinite Wisdom and Goodness suited to the State of Forfeiture Men were then in, and so to the Christian System; which he desires you will not admit, for if you do, he and his Brethren in your Opinion are damned. The Person of the Essence, who was to purchase Men, is sometimes called Lord, and is fo now; he has in his way owned there was no Word except of for God. but what they took from the Alcoran. He may see in Mr. Hutchinson's Introduction to Moses-sine P. the Word God came from Persia, by the Goths and Vandals, fignifies Good; what they applied it to I cannot tell: So you may fee how the Greeks had applied Words used for 7ehovah, &c. in Moses-sine P. p. 37. He would apply it to the Aleim, the Trinity. It is no wonder that the Deists or Atheists should be so fond of this Word, is not this all they have to fay? Indeed he objects, objects, that if these Words be explained, it would swell the Bible, perhaps, some Sheets. If we get quit of these Creatures for this Expence, it will be the best Bargain

Men have made a great while.

He, p. 15. afferts Mr. Catcott's own Verb אלה, is used in the Hebrew Bible, to lament and howl, and that he might as well have derived the Name Aleim from that Sense. 'Tis not אלי but אלי that is once writ, Joel i. 8. and so construed; but this is not proving that it is the same Verb, nor that it is used as it is construed to howl. If he could prove this of the Root, which is impossible, was it not a Part of the Curse, when the Fews rebelled, that their Church was to be a Widow, without either real or false בעל that there were to be many Widows, who might bind themselves in Sackcloth, and none were to flew Mercy, or comfort them.

P. 13. because אלה is used for an Oak, he says Mr. Catcott might as well have derived Aleim from the Properties in an Oak, why the Oak was named אלה, he may see in the Accounts Mr. Hutchinson has given of the Methods used to preserve the Memory of Persons and Actions, before Writing was revealed, and no where

else; especially in his Introduction to Mo-

ses-sine Principio.

He exposes his Ignorance in desiring to be shewed why Θ_{E005} God, and Θ_{E105} Divine, were not derived from Θ_{E107} , which signifies Brimstone, in not knowing that Brimstone, was derived from their God Θ_{E005} , and that it was an Emblem of one of their Typical Purisiers, cited in the Use of Reason recovered, p. 138. And the Root was used for it, as that of was to Sope; but Brimstone was nothing a-kin to the true Aleim.

Though the Aleim cannot lye nor break their Covenant or Oath, yet they can make a Covenant each with the others, and swear to perform it, and they tell us their Reason, Heb. vi. 17 .- to shew unto the Heirs of Promise, the Immutability of his Council, interposed himself by an Oath: Moses—sine Principio, p. 94. Eph. ii. 12. Strangers from the Covenants of Promise-without God in the World. The Observator's God could not make a Covenant, fo the Observator has made a Covenant from all Eternity; so co-eval with Febovah Rubbim, before they were Aleim; fo owns not that it was made by them, and 9. denies that it was confirmed by their Oaths,

Oaths, or that אלה, as an Oath or Curse is ever applied to Jehovah Aleim, of

which last presently.

None of the Cases he puts, p. 10. are parallel. He says, p. 27. But all this may be litterally true, of any three Men armed, who are in League together for any Mischief, &c. The Obfervators have entered into a League and armed themselves to do Mischief; but that makes not them Aleim: Neither Kings, nor Jehovah Aleim were called so for that; but for covenanting and swearing, &c. and false Aleim were supposed to do so, to deliver their Subjects, &c. Indeed, it was Part of the Covenant and Oath to destroy their Adversaries, &c. and formerly they did so; but any Three who have Power and Right so to do, who make a Covenant, and bind themselves by Oath under a conditional Execration to perform it, are called Aleim. A Hebrew Word gives its own Idea, takes it not from others, and Ideas of Persons or Actions above, are taken from Persons, Things or Actions which are Objects of Sense here. These are sensible Proofs, why the Eternal Three are called Aleim, and thence the Idea is taken 3 taken; but no other Three are Jehovah Aleim.

Though a Man that is baptized, and duly receives the Sacrament of the Lord's Supper, does not take an Oath, yet he comes into the Oath of the Aleim, and so has a Religion; was in danger of being execrated before he came in, so need not come in to be execrated himself; but to partake of the Benefit of Christ's being execrated for him.

Many have complained that the Jews did not own the Root, so did not give us the Signification of this and the other chief Words, as you may see in the Hebrew Writings perfect, p. 310. So others, as J. Cocceius, Herm. Witsius, Melch. Leydecker, have aimed at, and come near the Signification of Aleim, as you may see, ibid. p. 315, 316, 317. and ibid. p. 310. that some had attempted to make the Word from Arabick signify to adore, or to worship.

9. After quibbling and shuffling, and talking of a Plural Being derived from a Singular, averring that he finds not an explanatory Construction of אלה in any Lexicon; ('tis all one if it be in a Concordance; Kircher, אלה, Adjuration, an Oath, which one is bound by, under

the Imprecation of a Curse to keep his Contract.) - The Observator says, That the Noun derived from thence signifies an Oath or a Curse, and that the Verb hath the same Signification I readily grant; but then they are always spoken of Men, and never of the Bleffed God. It would have been of vast Service to the Free-Thinkers, if instead of your Word, which none of them will take, because you have confined them to more unreasonable Rules, than they thought the Scriptures were; you had shewed for what Ends the Scriptures were writ, so why, or by what Authority you determine that Words, you allow to be fairly construed in all other Cases, must not each be used in the same Sense, when applied to the Aleim, or Epithets of Christ, or Terms of the Covenant for the Redemption of Man. The Apostate Jews say otherwise, Hebrew Writings perfect, p. 307. la ignea Satanæ, Carm. Lip. Confut. p. 406. " It is a no less true than common Rule with the Jews, that no Word of Scripture loses its native Sense entirely." If the Idea be not kept to every Word in the Root, the Language is uncertain, nothing but keeping the Idea, can make the Language capable of conveying Things

Things recorded. Words of the Root of אלה are above forty times fairly confirued by his Evidence the Jews, and but otherwise in two or three Names, as and and אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים obvious, to justify their Cause, let him refer this to the Poll.

If this Blessed God be either Jehovah or Aleim; if he pleases he may prove what he is, and what he deserves. This Covenant and Oath was but once made; but is often referred to by this Verb and Noun, once in the Sermon, Deut. xxix. 12.

If these Creatures had either Sense or Inclination to be fet right; they might fee by the Epithets of delivering out of Slavery, &c, given to the Aleim, that the Word is truly construed. They offer to refer these Things to Men, I may safely refer them to the Devil, for he underflood these Things before he came here; and knew the Sense of Aleim in his Discourse with Eve; and as maliciously as the Observator says, Te, the Parents, and the Race of Men shall be sicut Aleim, as they are, under an Execration, if you do not perform such and such Conditions; liable to know Good and Evil. I Sam. xxx. 15. a Heathen says—

Swear

Swear unto me 2, in the manner as those, who have put themselves under a Conditional Execration, if thou wilt-1 Kings xix. 2. (Jezebel swears) Let those who have put themselves under a Conditional Execration, do so to me and more also if-But these first shut their Eyes, and then it is no Wonder these

Things are hid from them.

The Observator dislikes two Expresfions, first that Aleim should signify those under the Conditional Execution of an Men did not state this, which kept them from the Construction, Hebrew Writings perfect, p. 324. Second, nor that Jehovah was min execrated, cited Hebrew Writings perfect, p. 327. and as usual confounds them, and infers Abfurdities.

This last, is one of the Things our Friend has not carried through, because the Completion belongs to the New Testament; so till the Series of Things be explained, this or any fuch Proposition stands unsupported by the Cor-relatives, and only by the fingle Evidence.

The Observator tells us, the Apostates give the Epithet of Bleffed to their Deus, that is not an Attribute to one of the Aleim. Acts xx. 35. It is more bleffed

to give than to receive. Heb. vii. 7. The Less is blessed of the Better. They are not the Bleffed but the Bleffers, and we are to attribute to them bleffing us, Ge. 'Tis one thing to be put under the Obligation of a Penalty if they break Covenant, fo no Disgrace nor Damage if they perform; and another, if such a Thing happen, to be liable to undergo a Penalty. That the Three Persons put themselves under a Conditional Execration, if Man fell, if they did not perform their Covenant and redeem him, is proved above, Deut. xxix. 12. xiv. 21. Ezek. xvi. 59. xvii. 19. Dan. ix. 11. And it is not a New Observation, see Glassius's Account of the Oath in Moses—fine Principio, p. 99. As to Jehovah being joined with the Participle Passive execrated, though the Observator applies it to every Person in the Essence, as every Person in the Essence is Febovah and The, the next Question is, whether this is to be applied to the Three or to One; this is not determined in the Sermon. If one of the Essence, covenanted if Man sell, to undergo the Execration of taking Flesh, being evilly treated in it, and in it hanging on a Tree, after Man had fallen, he was VOL. VI. Y acccordaccording to the Sentence of the Law קללח, Deut. xxi. 23. Gal. iii. 13. Curfed, Execrated, or, &c. So from the Time Man fell, till the Oath was performed, he was first obliged absolutely to be execrated, and at last was actually execrated. The next Text cited in the Sermon, after Psal. xviii. 31. where the Printer has omitted (Ifa.) xliv. 8. Is there אלוה besides me, yea, there is no Rock, I know not any. The Heathens all had Aleim, but none of them had אלוה, though it is once used as Chaldee, in Dan. cited Moses-sine Principio, p. 54. The Text is whoexecrated, besides schovah? When the Psalms and Isaiah were written, wherein, I hope all these Words will explain themselves shortly, he was not actually execrated; there is no Tense, this reached from the Fall of Man to the Fact; no other was, or was determined to be execrated, but that Person in the Flesh, cited Hebrew Writings perfect, p. 327. The Observator has the Impudence to tell us, that the Apostle, Gal. iii. 13. spoke only of the Humanity of Christ, when he says Christ became a Curse for us. He may see Texts cited in The Use of Reason recovered, p. 354. that Jehovah redeemed us, and that one Man could not redeem another.

another, much less all Men, as Pfal. xlix. 8. One Man cannot redeem another; he cannot give to the Alcim their Price. Nay. though the Humanity makes himself, Pfal. xxii, 23. a Brother; this is distinguished, Deut. xxxii. 15. - And for saken אלוה who made him; and highly esteemed the Rock of his Salvation. 16. They facrificed to the Givers of Food who have not made a Covenant; Aleim they have not known them. A Heathen mentioned אלוה to the Israelites, 2 Chron. xxxii. 15. Because no אלוה no Nation, nor Kingdom can deliver his People out of mine Hand. Neh. ix. 17. For thou אלוה, art ready to pardon, gracious and merciful.

The Interlocutory Discourse between 300 fob the persecuted, and his Friends, is a Controversy whether each Believer was to bear the Punishment due for his own Sin, or for Sins he did not confess, here or hereafter, or one Person should bear it for all; hence it softner used in this Book, than in all the rest; hence his Speech, Job. xlii. 7, 8, 9. And it was so, that after Jehovah had spoken these Words unto Job, Jehovah said to Eliphaz the Temanite, My Wrath is kindled against thee, and against thy two Friends: For ye have not spoken of me the Thing Y 2

that is right, as my Servant lob hath: Therefore take unto you seven Bullocks and seven Rams, and go to my Servant Job, and offer up for yourselves a Burnt-Offering, and my Servant Job shall pray for you, for him will I accept. Job. iv. 17. Shall with one perplexed be more just than אלוה? Ib. x. 2. I will fay unto אלוה condemn me not. Ib. xi. 6. The Secrets of Wisdom, for they are double (involved or complex) as to what is in them, (for Matter) and know that will blot thee out thy Sin. Canst thou find out אלוה thoroughly, (Heb. to the Bottom.) 1b. xv. 8. Hast thou heard in the Council of אלוה? Ib. xvi. 19. Behold now in the Names my Institution, and my Witness on high, to my Interpreter, my Companion, to wine Eye poureth out Tears, and יוכח to the Mighty One with אלוה and a Son of Man for his Friend. Ib. xix. 23. Oh that my Words were marked down, oh that they were engraven in a Memorial; that they were hewn out in Stone, with an Iron Pen and Lead for ever; that I know גאלי my Redeemer, the Living One.

The Type who was to exhibit his coming and Actions, was Lev. xxv. 25. the chief or nearest Male Relation; he was

Numb. xxxv. 12. to flay the Person, who had wilfully flain his Relation, xxxv. 25. לסוף. xx. 6. הערד, the Congregation were to be Judges; and if he were fingle, and his Relation had left a Wife and no Issue, I think he was to raise up Seed to his Kinsman; or if he left no Male but Female Issue, Ruth iii. 9, 12, &c. he was to raise up Seed by her, and have the Estate; and if the Estate was mortgaged, he was to pay off the Mortgage. He who was to execute this Office, had Life in his own Right and in his Gift, Gen. xlviii. 16. The Agent who הגאל redeemed me from all Evil. Pf. xix. 15. lxxviii. 35. Ifa. xli. 14. xliii. 14. lxiii 16. Michah iv. 10. He was 7ehovah, Ifa. lix. 20. — נואל He redeeming shall come to Sion. Hos. xiii. 14. I will ransom them from the Grave, from Death באלם I will redeem them. I will be thy Plagues, O Death, I will be thy Destruction, O Grave. He was to avenge the Blood, the Death of his Subjects, then Brethren upon Satan, who had murdered them by tempting them to Sin, subjected them to Death, and to the Forfeiture of their Inheritance, and to raise them from Death, pay off the Mortgage, and redeem their Inheritance. The Type was by the Usage of the Word, either polluted, till Y 3 he

he revenged Blood by Blood, or by shedding of their Blood. And it appears, Deut. xxi. 6, &c. that not only אוא, but the City or Nation was polluted by Blood, where innocent Blood had been shed; till he and they were purified, by his shedding the Blood of the Murderer, or if the Murderer could not be discovered, till they had purified themselves. ואחרון And in the new Era, על (Nold. p. 695. " with, together with, p. 697. in") עפר, Duft, Flesh, שיקי he shall rife up. This Dust upon Jehovah was predicted to rise up by the same Word pp, Deut. xviii. 15. and many other Places, cited Data, Part I. p. 96. And Fehovah also, Psal. xii. 6. For the Oppression of the Poor, for the Sighing of the Needy, now will I DIP arise says schovah; and save him from him that hath ensnared him. -And after (Lat.) Pellem meam contriverint hanc; after those who had tempted Man, or those who decreed Death for Sin, had torn off that Skin, which kept the Blood and Fluids in his Body, and in every Part, so had dissolved his Body *. And מבשרי Nold. p. 539. מ Materials, of. Though

[&]quot;This Part of this glorious Text is set right in Remarks upon Warburton's Remarks, as it is there proved that אורי נקפו אורי נקפו אורי נקפו אורי בישור וארן אורי בישור בישור

Though this Subject deserves a Volume, I must only give a few Hints. The Aleim. Gen. ii. 7. formed the Substance of Man עפר Duft, from אמרה the Species of Dust so called, in Form Flesh, Blood, &c. so iii. 19. For Dust thou art, and unto Dust thou shalt return. v. 2. Called their Name אדם. So אדם, are made Denominations of Flesh, Blood, &c. the Substance is in common, Men are so related in a Parallel to the Manner in the Text, call the Flesh not only of near, but of distant Relations, nay of all others, my, thy, our Flesh, as Gen. xxix. 14. My Bone and my Flesh. xxxvii. 27. He is our Brother and our Flesh. Jud. ix. 2. I am your Bone and your Flesh. 2 Sam. v. I. I Chron. xi. 1. We thy Bone and thy Flesh. 2 Sam. xix. 12. Te are my Bones and my Flesh. 13. Art thou not my Bone and my Flesh? Isa. lviii. 7. Hide not thyself from thy own Flesh. Hence tis said, Acts xvii. 26. And hath made of one Blood all Nations By Derivation, Gen. ii. 23. Eve was Bone of Adam's Bone, and by the Covenant of Marriage, Flesh of his Flesh. Hence the Flesh of the Wife is said, exclusive of others, to be the Flesh of the Husband, to be one Flesh, & è cont. v. 24. And they shall be one Flesh, cited by Christ;

fo 1 Cor. vi. 16. are Fornicators; so between Christ and the Spouse, Eph. v. 32. This is a great Mystery, but I speak concerning Christ and the Church. v. 30. For we are Members of his Body, of his Flesh, and of his Bones. So Children in either Sense are said to be, Heb. xii. 9. We have had Fathers of our Flesh. ii. 13. (cited from Isa. viii. 18.) I and the Children which God hath given me. 14. Forasmuch then as the Children are Partakers of Flesh and Blood; he also himself took Part of the same. So ii. 11. He is not ashamed to call them Brethren. So whatfoever was lost in the Flesh, was to be recovered for Believers in the Flesh. Hence Jehovah אמל was to come to his Station to perform his Office, in 75y Flesh. So Job was to see Jehovah אלוד, the execrated. Psal. lxxx. 17. Let thy Hand be upon the Person of thy Right-hand, upon the Son of Man whom thou madest strong for thyself. Zach. xiii. 7. Awake, O Sword, against my Shepherd, and against , that is my Fellow, saith fehovah of Hosts, smite the Shepherd, &c. Mal. iv. 5. Behold, I will fend you אליה -Pfal. lxxxix. 19. Then thou spakest in Vision to the Holy One, and saidst I have laid Help upon 712:-&c. and v. 49. What

What as shall live, and not see Death; shall deliver his Body from the Hand of Dissolution, Selah. Isa. xxvi. 19. His dead Men shall live, together with my dead Body יקומון shall they arise. Psal. xvi. 10. For thou wilt not leave my Body in the Grave, neither wilt thou suffer my, thy, pious One to see Corruption. (Dissolution, Reduction to Dust, which was the Sentence upon Man) cited Acts ii. 27, 31. xiii. 35, 37. But he whom God raised again saw no Dissolution. Psal. ciii. 4. Redeeming from Dissolution thy, my Liver. So Isa. xxxviii. 17. But thou hast embraced my Body from the Dissolution of Time. So us, Rom. viii. 21. Because the Creature itself, also shall be delivered from the Bondage of Dissolution, into the glorious Liberty of the Children of God. I Cor. xv. 42. -- It is sown in Corruption, it is raised in Incorruption. — 53. For this Corruption must put on Incorruption.—Then (cited from Isa. xxv. 8.) Death is swallowed up in Victory .- 1 Pet. i. 23. Being born again, not of corruptible Seed, but of incorruptible, by the secret Person (now revealed,) of God which liveth and abideth for ever. Gen. iii. 15 .- her Seed, it shall bruise thy Head, and thou shalt bruile bruise his Heel. xvii. 2. And I will give my Purifier between me and between thee. Heb. ii. 14. — Flesh and Blood, he also himself took Part of the same, that thro Death he might destroy him that had the Power of Death, that is the Devil, and deliver them, &c. 16. But he took on him the Seed of Abraham. Acts ii. 3 .of the Fruit of his (David's) Loins according to the Flesh he would raise up Christ. Rom. i. 3. Which was made of the Seed of David according to the Flesh. John i. 1. And the Word was God. 14. And the Word was made Flesh. Phil. ii. 6, 7. Who being in the Form of God. thought it not Robbery to be equal with God—was made in the Likeness of Men. I Tim. iii. 16. God was manifest in the Flesh-received up into Glory. Rom. ix. 5.—of whom concerning the Flesh, Christ who is over all, God bleffed for ever, Amen. viii. 3. God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh. Ephes. ii. 15. Having abolished in his Flesh the Enmity, &c. Col. i. 21, 22. Tet now hath he reconciled in the Body of his Flesh through Death .- Heb. v. 7. Who in the Days of his Flesh. x. 20—Through the Vail, that is to fay, his Flesh. 1Pet. 111.

iii. 18. For Christ also bath once suffered for Sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickened in the Spirit. iv. I. Forasmuch then as Christ hath suffered in the Flesh.—Rom. v. 14. --- Death reigned from Adamwho is the Figure of him that was to come. 17. By one Man's Offence Death reigned. -18. Even so by the Righteousness of one .- I Cor. xv. 22. For as in Adam all die, even so in Christ shall all be made alive. 45. The first Man Adam was made a living Soul, the last Adam a quickening Spirit. Heb. ii. 9. For we see Jesus ---- for the suffering of Death crowned with Glory and Honour, That he by the Grace of God, should taste Death for every Man. See the Citations in the Hebrew Writings perfect, p. 97, 98.) But to return to the Text, Job xix. 26. I shall have a Vision of the Person execrated, whom I shall have a Vision of '7 to my self. (Nold. p. 482, &c. " Personal Pronouns are expressive " of Possession of a thing, or Office;" לי, as Psal. cxviii. 6, 7, &c.) And my Eye saw him (my next Relation the Avenger of my Blood, he who was execrated for me) and not a Stranger. They have compleated my Desires in my Bosom; because they fay, why is there Persecution to him, and the Root of the Secret is found in me. xxii. 12. Is not with the Person execrated in the Height of the Names, and behold the Heads of the Stars, how high they are, and thou hast said, What does the Irradiator know? Can be judge through the Darkness? Thick Densities are a Covering to him that he sees not; for he walketh upon the Circumference of the Names. xxvii. 10. He shall call on אלוד at all Times. xxix. 3. When אלורו in the Council of xxxi. 6. Let him weigh me in the Scales of Righteousness, and let How my Perfection. xxxiii. In this thou art not right; I will answer thee, that is greater than Man. v. 23. If there be an Agent with him, מליץ an Interpreter * (of the Terms between Man and אלורה) one of a Thousand—he shall pray unto אלוד, and he will have Mercy on him, and he shall

^{*} Or rather, as we should take it, an Officer who takes a Message from an Inferior, and puts it in his own Words, and carries it to a King or Prince, whom in his own Person a mean Man had no Access to. It has no Relation to translating one Language into another, but only putting another Man's Sense into your own Words, as commenting is designed to do; and so the Word is used in S. S. and this is a clear Idea; and such an Officer belonged to all great Men formerly, and is in all Courts at present. This is the Office Christ personns for Man to God.

fee his Face with Joy, and he shall restore unto Man his Righteousness. ver. 35. and none fays where is אלוה my Maker who giveth Songs in the Night. Pf. 1. 22. Understand now this ye that forget , lest I tare you away, and there be none to deliver you. Prov. xxx. 5. Every Word of is pure. There was no Being in this System, or above execrated, but that Person of the Essence who was by having agreed to undergo that Execuation, to take off the Execration from Men; whether there are some now, who are, or will be execrated, for knowingly and wilfully refusing, and by a Parcel of Chicanery, persuading others to refuse that Offer, they may confider.

So I believe, that אלוח of the Essence, who before this World became אלוה; and in time took our Flesh upon him, and became אלוה, a carrier away of Captives, for us became אלוח by being in his Flesh hung upon the Tree, who raised his Body, and rules and glories in that Action. And though the Observator says, upon the Apostle's saying, Christ was made a Curse for us; because there the Apostle speaks only of his Manhood, then afferts falsely, and infers as usual: If a Person of the Essence, who was Jehovah, was not in that Manhood

Manhood on the Tree, Christianity is worth nothing, and that is the Cause the Observator is maintaining. As to the Observator's Evasion, that Christ was not accursed, when the Essence and the Humanity joint and separated, had performed the Obligation of the Oath, the Divinity had raised and re-inhabited the Humanity, and that joint Person as by Covenant possessed the Kingdom, is not a Proof that he had not, but that he had been execrated.

As Job Chap. 19. defired earnestly that what was revealed to him, concerning the coming of אלוה, might be recorded for ever; so Moses, Deut. xxxiii. performed 70b's Wish, recorded it and called it the Bleffing, with which Moses, the Man of the Aleim, blest the Children of Israel at the Point of Death. Moses describes his Typical coming, which was, though a Shadow, a fure Pledge of his real coming; as the cutting off the Typical Berith, and the Law of Fire there for them, was of his suffering the Wrath, and of his being really cut off, for all; so speaks in the past Tense, as the other Prophets did of Visions they had seen of these Things. And he said, Jehovah cometh from Sinai, (the Mount of the Aleim) Brix.

Brix. מנדול סניה Heliopolis) and ariseth upon them משעיר from the Place of Judgment (with the Jod) He shineth forth upon them from the Mount of Glory, and cometh from the Majesty of the Holy, from his Right-hand; Habbakuk speaks of his future Coming in the Future Tense. Ch. iii. The Prayer of Habbakuk the Prophet upon אלוה—שגיונות hall come from קדוש the Right-hand, and קדוש from the Mount of the Glory. Isa. xxv. 7. and he shall destroy in this Mountain the Face of the Covering cast over all People, and the Veil that is spread over all Nations; he shall swallow up Death in Victory, and the Lord Ichovah shall wipe away the Tears from off all Faces; and the Rebuke of his People shall he take away from off all the Earth; for יהוה דבר. And it shall be said in that Day, Behold our Aleim; this whom we looked for; and he will fave us: This is Jehovah, him we looked for; we will rejoice and be glad in his Salvation: for the Hand of Jehovah shall rest in this Mountain. I suppose our Observator has never considered the Sense of the Words, חרם---קרוש---קלל---אלוה, פיכ. We shall not go to the Latin Dictionary to find what אלוה means: Hab. iii. 3. fays and he was the same Person, and he

tells us where he came from. The *to curse is opposite to which, they were not to say Evil of Father, Mother, nor the Aleim. It was not saying Evil of Jehowah, that he execrated himself to save Man. Suffering Execration, was the voluntary Act of the Essence, which was in Jesus to save us, and its no Crime for us to own it; but as it was the lowest Condescension in him, so its the chief Article of our Faith, without which all the rest were void, and that, inter al. for which he has his Glory; and whoever is assamed of him in this State, he will be assamed of them hereafter.

All this Consternation, all this Horror and Indignation these Gentry are in, is not for Mr. Catcott, nor for the Aleim, nor for Christians; but for themselves, and for their imaginary Deus. The Word execrated, I readily own would be Blasphemy against their imaginary Deus; their, as the Apostates call

^{*} It may be observed here, that The is, when spoke of Things whose Perfection it is to be stable, lasting, or fixed, expressive of the contrary Condition, as Jacob says of Reuben, Gen. xlix. Unstable as Water thou shalt not excel: and so is of the same Root, and has the same Idea as the which is rendered Light, a Flux, something stowing; the Word is well render'd Cursed, when used as above, and this gives us the Idea the inspired Writer had when he used the Word; and slow, slowing, light, are used by us in the same Manner as The in Hebrew.

call their imaginary one Person in Oppofition to the Aleim, their bleffed God, if any fuch were; as it would be of a Perfon of the Essence, if he were supposed to be eternally fo. That which warms the Blood, composes the Mind and gives Life to a Christian, chills the Blood, distracts and gives their common Enemy (Christians) an Advantage, nay, is Death, eternal Death to these Creatures. It may well put them into Convulsions, to hear that Man fell, became execrated by his Sin, and that a Person of Jehovah, who was his Surety, was to take and took Flesh, and was execrated for the Sins of Men, and that they cannot take the Benefit. No Wonder, these are but foretastes of what they are fure will come, this is what makes some of them write so distractedly as they do.

thou for saken me. Moses-sine Principio. p. 176. Walton P. v. 1. p. 88. de Lingua Syr. makes it אלהי. Where several of the Divine Writers mention the same Person upon the same Occasion, each gives him a different Attribute, not to make the Text uncertain, but more fully to describe the same Person. He that left the Manhood was Ocos, was furely according to our Ideas of Things, and according to the Words of the Law, an Execration, notwithstanding that, when it was performed it was by Covenant to entitle that Person to have the Glory of redeeming, ruling and faving those who accepted and came into the Benefit, nay, to be the Glory of the Aleim, which changed the stile of the Sacred Writers in the Epistles and Revelations. might be said in another of that Person's Titles, as 2 Sam. xxii. 32. who is >x (the Irradiator) fave Jehovah. Thus the Oath was performed, and one was execrated for many, and enjoys the Glory, and the Aleim are true, and the Observators are Lyars, p. 14. So for any Thing these Creatures have faid or know, all the Religion of all before, and of the Jewish Believers, and of Christians, came from an Oath, which put one under a Temporary Curle,

Curse, and 'tis Time for these Creatures to support themselves here, to make a Jest of it; for if it be true, as it certainly is, those who die in what they call their Religion or Morality, or oc. are eternally Cursed. I suppose, as it - was the greatest Fault, Hof. iv. 1. There is no Knowledge of the Aleim in the Earth, it will be the greatest Torture of the damned in Hell, that they knew that one, who was Jehovah, one of the Aleim, was voluntarily execrated to redeem Men; and particularly of these who would not accept of the Redemption; and that they have been drawn into that State by the stupid Forgeries of Apoflates, in Contradiction to the benign Intentions and reiterated Warnings of Christ, in direct Opposition to the Words of the Text, and in Contempt to Reason, Credibility, or Possibility: That this Trumpery could be deliver'd by Moses, or preferved by the Jews, and their Apostates, from his Time till within 1200 Years past, without writing, will augment their Torment beyond Expression. It has been often preached in this World, as Pf. ix. The wicked shall be turned into 17. Hell, all the Nations that forget the Aleim. Pf. 1. 22. Now confider this, ye that forget min, lest I tear you in Pieces.

Pieces, and there be none to deliver. There will be no need of Preachers in Hell; every one there will charge not only the Satans, the Seducers of him, but himfelf with this. We shall preach that Christ, Compound of Jehovah and Man, was execrated; that is, preached in Heaven before him that sitteth upon the Throne and the Lamb, who was flain upon a Tree, and you may preach your Pointing, Rules, and the Language of the Alcoran in Hell, they will no longer go down here; and if you do not, those you have fent thither, by fuch curfed Alterations of the Text, will preach them to your eternal Shame and Torment. You will have Arabick enough there, the Apostate Jews, and their false Prophet, have furnished you with Company enough of that forged Language.

According to the old Proverb, a Man sinking catcheth at every Twig. If the Earth should open under these, who make such an Exclamation against this Word, as it did under Corah, &c. who had said the Congregation were holy, so needed none to be execrated for them; then emblematically, afterwards really, would they not lay hold upon the Grass to keep them from sinking, do they not now lay

hold

hold of Arguments as little able to help

Mr. Hutchinson, in his new Account of the Confusion of Tongues, has shewed that it will not be allowed at the last Assize. that Hebrew Words should be explained by Arabick, where one Word has several hundred Significations, and where one Signification has as many Arabick Words for it; so I cannot allow it. In Hebrew where there is no Speck, nor no Arabick, אלה is the Verb and the Noun singular, and אלהים the Noun plural, and אלוה the Participle passive. So those and their Constructions must stand, till the Obfervator, or others, bring not Arguments and Chicanery; but Evidence, without Exception, to alter them.

The Observator, p. 38. advises Mr. Catcott to weep bitterly for blaspheming Jebovah, because Peter wept bitterly for denying Christ. But Peter committed a greater Crime, Mat. xvi. 22. And began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee; — which forced Christ to say, Get thee behind me, Satan—Mr. Catcott has used a Word, which honours Jehovah in Man. Peter wiped off this Crime by a Confession who Christ was. These Z 2

Things were not then, but were accomplished when the Son of Man was lifted up. The Observators deny the Essence being in Christ, and the Fact; and I doubt

they are past Advice.

He agrees with the Author about the Perfection of the Hebrew; a Language contrived by the Wisdom of what he would have called his God, the Repository of all divine Knowledge, &c. But would have it lest to every Monkey to find out a Word or Words, in any Apostate Language, to determine the Root and Sense of every Word or Words in it; so all divine Knowledge, the Will of his God, &c. and makes him a God, that writes that you cannot understand it, without going to the Devil to have it construed by him.

The Problems in Euclid, Experiments, &c. are Subjects which can be discovered by common Abilities of Men; but neither the Terms of Salvation, nor the Formation and Operations of this Machine, so the Science of Philosophy, which are clearly revealed in the Hebrew Scriptures, are, what any Man without them could

ever discover.

He wishes the Hebrew Language were perfectly understood by all Divines. The Use

Use of the Hebrew, as taught by him and the Rabbies, is to make Men Apo-states, and his way of Derivation to make them Mahometans. The Ignorance of both is detected, and the more they shew of it, the more they recommend Mr. H's Performance.

Instead of Proof that Hebrew is derived from Arabick, or to be construed by Mahometans, he shews you that he can write, which he calls Proof; that Dur &c. are derived from this or that in Arabick, and fignify this or that. The Masorite Rabbies could not get quit of but but made it dual, made it fignify twenty Things, as shem there, and maim Waters, erc. because Arabick was not then forged; though this was only hinted at, p. 6. in the Sermon, so not in the way of our Observator. There are some Names to and Ideas in natural Things in the Hebrew, which he is not willing to fee. This Word expresses the three Names, Fire, Light and Spirit; and it and they are also used from Genesis to Revelation for the supreme Three. He knew this Word had killed his Father's eldest Son, begot on the Body of the Heathen Classicks, so as Arabick has several hundred Significations for one Word, as you may see in said Account, he has found out one near this, which he fancies Z 4

fancies will prevent its doing more Mischief to his Family. The rest of his Words are concerned in explaining the Formation of this Earth in Mr. H. Moses Principia, which was the first of this kind of Unanswerables. As they are not willing to learn, so can know nothing of Philosophy, neither Mr. H. nor I can shew them how the Words and the Constructions of them in that Piece correspond with the Things, and so convince them.

In order to confound, he places that which precedes the Cherubim at the latter End, first makes them Angels which join his Deus; then would place them not near him, but at Paradife, where he is not willing to own that Jehovah Aleim or his Deus was to inhabit. He makes a terrible Outcry, that if we break through his Master's Rules, we may spoil all their Constructions. 'Tis true, and we will observe none that are arbitrary and false: The I Vau a Conjunction stands before some Verbs with the Sign , Fod, which by Bythner's Reg. 79. he makes equal to in then. If the Verb with the Sign Fod was to express Time past, why did they put in the Jod, why not write the Letters of the Verb with only the Vau preceding? as Gen. ii, 24. ran Isa. xiii. 21. ורבצו

ושכן . 16. ומלאו—ורבצו fer. xvii. 6. ושכו Zac. viii. 8. והיו---ושכנו So Numbers in Deut. xxx. & al. So plural Gen. xxii. 6. ונשתחוד and we will worship, מושובה and we will return. Though all the Times Moses speaks of there, were past when he wrote, he wrote as present, and relates Facts or Events in Succession, the Fod is a Sign from that Moment the Author is speaking of forward; so in many Places it cannot be confirued otherwise, (perhaps he'll fay fome of these have not the Speck under) as Gen. ix. 27. וישכן and he shall dwell. Ibid. I Chron. xxiii. 25. Pfal. lxxviii. 55. as Job xxii. 27. Thou shalt pray unto him, and ישמעך he will hear thee. So 2 Chron. vii. 14. ויכנעו and shall humble themselves, ויתפללו and pray, and feek my Face, ויבקשו and shall turn. Pfal. xxxvii. 29. The justified ones shall inherit the Earth, 1997 and shall inhabit it. lxxxvi. ויראו and shall see it, ויבשר and be ashamed. He would make Hebrew conform to our Language, we have no Tense for this. He may take it that human Languages express not the Tense, shall or will determine no part of future Time. The nearest we can come in our Language, he next ejects him out, he next dwells and will dwell. Begin where

where you please, and the next Action was to eject, and the next was to inhabit agr from the Precedent to the Garden of Eden nx, the Substance of the Cherubim. If they will mend the English and form a Tenfe, which expresses the first Part of Time future, they may, but they must not pretend to mend the Record. So did determines no Part of Time past, and 'tis certain Fehovah Aleim did not inhabit the Cherubim there, before the Man was cast out; but if they had, that would not have altered the Idea of Ju, which when applied to a Person or Persons, is always to inhabit. He fays true, that it is in some of our Translations, The Lord God placed the Cherubims, and to shew you that there is not a Fraud so naked, but he dare offer it, he says, And we have every Translation in the Polyglot Bible to justify it. The LXX, which is the only Translation there, if one may call it so, which we have any Business with, inserts (" And drove out Adam, and ratwriver dwelt in it against the Paradise of Pleasure") And erage instituted the Cherubim, and flaming Sword, which is turn'd to keep the Way of the Tree of Life." Τασσω is to institute with Power, and they are called an Institution, Exod. xxv. 15. to 22, and Isa. viii. 20. which the LXX Supsupposes to be the chief, and makes the Law eis Bondeiav an Affistant, so makes it and the Law for one End. The Apoltates who have made all the other Translations, were not willing to own the Law was published before Moses, so have inserted placed in several of the rest. In the Heb. Samar. placed. In the Note, verf. Samar. made to dwell; as the Samaritan was never pointed, so keeps the Conjugation and the Sign, and must be governed by the preceeding Noun, it must be inhabits. In Targ. Onkelos, 'tis placed, in Targ. J. B. Uziel (cited Glory or Gravity, p. 105.) " He drove out the Man, and made the Glory of his Divinity to dwell of old between the two Cherubims." Targ. Hierof. " And he cast out the Man, and made the Glory of his Divinity to dwell of old, from the East of the Garden of Eden over the two Cherubim." And they both keep in אלהים; the Syriac inclosed; in the Persian and Vulgar, placed; in the Arabick there is the Improvement, which till then they could not arrive at, " He placed at the East of Eden Angels, &c."

He says, there is no other Difference between the Action and to cause the Action, between inhabit and to cause to inhabit; but that they are sometimes distinguished by Vowels, where he means Points. Now I shall leave out his Points, and allow no Alterations, cited Glory or Gravity, p. 40. The Jews fay, Schind. Lex. p. 830. " By the Presence of God is meant the Glory of God, which appeared in the Holy of Holies between the Cherubim: Of these at the End of the Gemara, ch. 1." Bod. Syro-Chald. כבד to honour, glorify, Lev. x. Pfal. xlix. Whence by which Name in their more secret Writings they mean the Divine Presence or Shechinah." Lev. xvii. 4. משכן is a Place for Jehovah to dwell in, and Numb. i. 50. is called the Habitation of the Institution. Numb. v. 3. xxxv. 34. I weller in the midst of them. Deut. xxxiii. 16. שככי of the Dwellers in the Bush. (We find זוס ו Sam. xiv. 4. the Name of a Rock, מנדל סונה Efdr. ii. 5. of a Place, מגדל סונה Ezek. XXIX. 10. Gr. oais, Ezek. XXX. וק, וה. ים the מעון the Place of their Shechinah in Egypt. This TID Gr. Batos a Bush, was called, Exod. iii. 1. the Mount of the Aleim; and the Appearance and the Fire, from whence the Voice came, was in the middle of Sinah, which must have been a sacred Grove or Tree on a high Place, Deut. xxxiii. 16. where the Presence שכני were upon Occasion. 'And because

because Moses before he was instituted was charged, not to approach, and was to put off his Shoes, for the Place whereon he stood was אדמת קדש הוא Pfal. lxviii. 17. Adonai is in them, in Sinai wp, and Exod. iii. 13. they were to serve the Aleim upon that Mountain. Gal. iv. 24. Heb. xii. 18. Sinai is made a Type of the Typical State. Batos is derived from Bano, and might be used for Bushes of what we call Creepers, which take root from their Tops, so go on. It gives Name to a Hill, to a Town, fo Steph. Thef. Vol. I. p. 636, 637. abatos facred, see &c. Scap. Lex. p. 223. Templum, Adytum. The Skirts of the Mountain were accessible, the Place of Congress, the Grove not for any but an Intercessor, or by Directions. Something founding like Batos is mentioned in Isa. vii. 19. בתוח; they offer to derive this from ם ביה a Temple. 2 Sam. vii. 6. Have been walking in a Tent and in a Tabernacle. So ז Sam. iv. 4.—The Inhabitant הכרבים of the Cherubim, ibid. 2 Kings xix. 15. Pfal lxxx. 2. But I Chron. xiii. 6. יישב inhabiting the Cherubim. The Glory, the Appearance of a Man between the Cherubim, which the Jews only mention, and the Text mentions, Numb. vii. 89. Ezek. x. 4. was an Exhibition of that Person the the Apostates deny. The Cherubim are called Aleim, Ezek. i. 1. and instead of the Aleim, x. 20. So Isa. xxxvii. 16. Jehovah of Hosts, the Aleim of Israel ישב הכרבים The Inhabitor of the Cherubim, thou art Aleim, thou only of all the Kingdoms of the Earth. See Words synonymous to שכן Glory or Gravity,

p. 160.

Tis certain that the Method of preferving Knowledge, before Moses and Letters, was by Hieroglyphicks; and the Apostate Tews confess, that the Knowledge of the Cherubim came from Paradise, as shewed in Hebrew Writings perfect, p. 410, 411. And that the Heathens had theirs from Paradife, p. 425. 'Tis certain that the Hieroglyphical Emblems were never pretended to be explained before, and 'tis certain they are explained now. Will the Observator's Assertions prevent Men from taking the Benefit of that Knowledge? The Method of exhibiting the Redemption of Men by Christ, before he came, was by these Emblems first exhibited supernaturally in the Air at Paradise, on the Mount, &c. After made of Gold, Wood, or, &c. and when these were lost again supernaturally exhibited by Types, &c. This of the Cherubim exhibits

bits the Making and Performing of the Covenant and Oath, and all Religion was performed before these Emblematical Faces. The Apostate Jews, who rejected the Trinity and Redemption, and they fay the Use of this Figure in their last Sanctum Sanctorum, and hid the Meaning of all these Things, confess as cited in Mr. H—'s Glory or Gravity, p. 95. Buxt. Hift. Arca Fæderis (of the Purifier) p. 151. " As the Hebrews themselves confess that the Foundation, Root, Heart and Marrow of the whole Tabernacle, and fo of the whole Levitical Service, was the Ark, with the Mercy-Seat and Cherubim, as Cosri writes, and R. Jehuda, and referred to, and regarded it." Sibil. Orac. Sevatii Gal. p. 111. Targ. Hierof .-Arise, O Word of the Lord, with the Power of thy Strength, &c. Since then the Ark, with the Cherubim, was the Symbol and Sacrament of the merciful Power of God."— Ibid. Buxt. p. 191. R. Bekai, "The Figure of the Throne of Glory, (of God)-and Dwelling-Place of the Divine Majesty." The Meaning of these Things has lately been recovered, and this Figure engraved. This exhibits the whole Affair of Christianity, the Essence, the Trinity, or three Persons of that

that Essence, the Incarnation of one of them, the Satisfaction, &c. This was the Glory of the Aleim; this Institution was the Evidence of their Love to Christians. Is. viii. 20. The Presence, the Oracle in this, while it lasted, was to be heard before the Law, and during the Law about the

Law, War, &c. but nothing else.

This is the most terrible Figure to an Apostate; this puts even the most casehardened, who thought himself Proof, out of all Temper. The Jesuit begins, and talks of the Etymology of the Cherubim—a Notion almost universally received --- no Doubt of this--- fays, he adds, for which there is not a Word of Proof in the Scriptures.—The Apostates own — and he (the Observator) believes no Christian can confute it.—If he understands his mystical Way of Writing (which brings Mysteries to Sense, which he doubts) then the Cherubim were uncreated. They never suspected, there was any thing in the Scripture, fo never looked at the Text, till these Constructions forced them to make Objections. The luggler fays, he does not understand this or that; he never was inclined or endeavoured to understand them, for Reafons very plain. Suppose we allow, that

no Man has matched him for turning the Scriptures into Nonsense, and that 'tis enough to excel in one Science? May that drop with him. What Right has he to bully People who do understand them? He has gone on till his Aversion is become natural to the Knowledge of every thing that is great, or good, or true. Was the Precedent of the Cherubim, the Fire and the Sword exhibited to Adam and Eve by Paradife, or that Pattern exhibited to Mofes in the Mount, uncreated? Were the Copies of them made of Gold, Wood, &c. uncreated? Were they not inanimate Representations framed immediately, at each respective Time, out of created Matter, or copied by Men? Were they any thing but an Exhibition of what the Rubbim had done, and what Man was to do? That Species of Presence, which was in them, and invisible otherwise than by Effects, or otherwise perceptible, except by Voice, was indeed uncreated. The Cloud in the Wilderness, the Glory, &c. were not uncreated Emblems, nor Jehovah; but a Presence of Jehovah was in the Cloud, and in the Glory. The brazen Serpent was not an uncreated Emblem, and was not the second Person in the Estsence; but that Person was present in it: VOL. VI. So So the other Appearances in the Old and New Testament were so. The Cherubim were not called, nor were an uncreated Emblem, nor were Jehovah Aleim, but were an Exhibition as above; but their Presence dwelt in them.

The Observator, p. 27. says, " The " Author of the Sermon says, that Philo " was the first who afferted, that the Che-" rubim were created Powers; and sup-" poses they thought the Cherubim created " Powers when first painted or carved in " the Wilderness, though all the World " had them before; because if Moses had " thought them uncreated, he would not " have made any Similitude or Image of " them, for fear of breaking the second " Commandment, &c." Moses was not commanded to make a Similitude of the Cherubim, but a Similitude of the Rubbim; and the Heathens had their Rubbim also: And Moses knew, that the true Aleim were uncreated, and was told, that one of them would give him Directions from above this Figure; the same as they did by Paradise, as it is written in a Book, which is as good as if it had been as old as Adam, that they were to keep the Way to the Tree of Lives; which is the End of all the Books. The chief Affair between the Aleim and Men, was to keep that Way; and

and Moses knew, that the second Commandment was not to, but from, the Rubbim to the People, that they should not make any Similitude for a visible Object of Worship. And if the Observator had asked his Rabbinical Brother, he would have told him, that their Brethren the Apoltates own, that the second Commandment did not affect Moses not Bazalecl, &c. Wagensel Tela ignea Satana, Nizzachon vetus, p. 47. " For the same Reason who can object to making the Cherubim from the Scripture's faying, Thou shalt not make to thyself, which is to be taken thus, Thou shalt not make (graven Images) of thy own Accord, but at my Command thou mayst make them."

The Observator says the Jews say the Angels were created on the second Day, and Christians cannot disprove it; poor Man, he knows not what the Jews meant. The created inanimate Agents which were formed on the second Day, and which the Heathen and some of the late Fews called Rubbim, and worshipped, and are Similitudes also of the Great Ones, are what they are speaking of, and which the Translations render the Hosts of Heaven. The Apostate Jews univerfally agree, as much as they do in any Point, several of them are cited and explained in The Covenant in the Cherubim.

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bim, or Hebrew Writings perfect, &c. p. 234, 5, 6, 7, 8, 9, & al. that the Exhibition of the Cherubim, which they call Thronum Majestatis, Thronum Gloriæ divinæ, &c. so the Sanctuarium for it and them, were created before this World (some say 2000 Years before;) and 'tis expressed, that those at Paradise were Dan from that Precedent. What Philo says, hath Contradiction in itself. The four Faces (a Term constantly used for Persons) were one Cherub on each End of the כפר and were the same, or each Figure was the same, and all of one Piece; so could not be two, his Lord and his God, which the Observator is so fond of putting for Jehovah Aleim, though Jehovah Aleim were exhibited by or in them. Why the same four were at each End, see Glory or Gravity, p. 120. Why, as Ezek. xi. the Glory left the Cherubim; why two Faces, and no more, Ezek. xli. 19. in his Temple; see Use of Reason recovered, p. 230. and below in the Revelations.

The Observator, p. 30, 31. perverts every thing; will not state the Case, that the Numbers of one and four are used as one and three, in what these represent. There were but four Creatures exhibited, and the Visage of each of them is plural, as usual, I suppose, because each Visage has

has two Sides; but they were all four exhibited in each fingle Figure, called a Cherub, cited in Glory or Gravity, p. 122. and there were two Figures, each a Cherub, joint or of one Piece of Gold, in the Sanctum Sanctorum of the Tabernacle; so those two, and other two (or more) whether joint from their Feet or separate appears not: And the four Figures called, Ezek. Ch. i. 5. & al. Living Creatures; and Ch. i. 22. x. 15, 20. The Living Creature. Ch. i. Ch. x, &c. and each Figure had four Visages, and but two of the four Visages, in his Temple, Ch. xli. So in each Place they are called Cherubim. And the Faces in these Figures are described, Ch. i. in a different Order from those in Ch. x. and both from that in the Revelations, as Exhibitions of different Scenes. Ezek. i. 6. Every one (every Cherub) had four Faces; so Ch. x. 14, 21. But Ch. i. 10. As for the Similitudes of their Faces, the Faces of the Man, and the Faces of the Lyon upon the Right to the four of them, and the Faces of the Bull on the Left to the four of them, and the Faces of an Eagle to the four of them. Does not the Vau join the Faces of the Man and the Faces of the Lyon? And are not the other two Visages without Connection? And were A a 3

not the two Faces of the Man and the Lion always together, without the other two in Ezekiel's Temple? Ezek. i. 11. And their Faces and their Wings, הרדות were divided above, of each of them; two joined to each, and two covered their Bodies. Was there any Part but the Vilages and the Wings, Islues, Divifions from above each of these Figures? Each Figure, or Cherub, containing four Animals was united, fee Glory or Gravity, p. 211. I Kings vii. 29. by the Word אליות, &c. The Word for the Issues is used for Mules, Issues from the Copulation of two different Kinds, explained in The Use of Reason recovered, p. 53. Their Persons and their shadowing Powers were distinct, &c. Does describing the Parts of any things joined, separate them? Were not each Cherub, and both in the Sanctum Sanctorum, of one Piece of Gold? So in the Exhibition, Ezek. Ch. x. 14. And four Faces to each (Marg. Cherub) the Face of the first, the Face of a Cherub; the Face of the second, the Face of a Man; and the third the Face of a Lion, and the fourth the Face of an Eagle. The Observator, who could not endure to see the Man and the Lion joint put in the first Order, pretends, p. 30. to give us a Construction, but puts one thing for another,

another, makes Nonsense of the whole, and then complains, that they prove not what the Sermon fays they prove, but prove the contrary. He or they begin, Cap. x. 14. Every one had four Faces (or-This one Vision had four Faces on the four Sides, that is in particular.) The first Face was the Face of a Cherub. or an Ox. Chap. i. 10. And the second Face was the Face of a Man; and the third the Face of a Lion; and the fourth the Face of an Eagle. Were these two Visions one, was it the Vision, or each Cherub, so each of the Cherubim, that had four Faces on the four Sides? In Ch. x. 14. the Bull was first; but he skips back nine Chapters, and takes another Piece out of another Vision. Ch. i. 10. was the Man second there? Was he not first and joined with the Lion? Is there any second, third, or fourth in that Verse? In p. 31. he cites Ezek. i. 5. There were the Likeness of four living Creatures. Here he puts a singular for a plural, Likeness for may Likenesses (then he leaves out) this was their Appearance, the Similitudes of a Man to them; you may see in the graved Figure, this Man had three Similitudes, one in, one above, and one below the Cherubim; and he leaves out the De-A a 4 scription

scription of these four Animals to v. 10. and gives us the Description of their four Faces instead of them; and then makes his Deductions, and thinks this will confound, though it be but for a while. Ch. i. 10. As to the Likenesses of their Faces, they, the first of the four. Is there any (the first of the) they four, what four? Had a Man, or, oc. four Faces, had not each Cherub a Body of four Bodies united, and four Faces? Is there any second, third, or fourth? Will fuch curled Infertions as these make a Cherub one of the four Visages; or that each of those Creatures were alone or distinct from each other; or that the Faces of the Man and the Lion were not joined? v. 6. Every one (Animal or Cherub) had four Faces (so there were fixteen Faces, four on each Side) and four Wings to each of them (so 64 Wings) v. 8. cited Use of Reason recovered, p. 61. And there appeared to the Use of the Cherubim, the Exemplar of a Hand (the Power) of the Man under their Wings, on their four Sides, &c. He charges the Author of the Sermon for leaving out, Ch. x. 9. which to turn his Impudence, confutes not that Author but the Observator, shews that Animal and Cherub is the same. And when I looked, behold the four Wheels by

by the Cherubim, one Wheel to one Cherub, and another Wheel to another Cherub. Each Cherub had the same four Creatures joint, and their Visages above; but they were so placed, that one Visage had the Conduct of the Wheel in one Cherub; another in another; and the other three Visages in each Cherub concurred in each Act; and that even the two Visages which were joined, had each a Wheel, and in many Cases, and with the Concurrence of the other, acted each a distinct Part. So Ch. x. 7.

As two Cherubs, each confifting of four Creatures, one at each End of the כפר were necessary to exhibit the making of the Covenant, regarding the Sprinkling of the Blood, &c. so four Cherubs, each with the four Creatures, were necessary to exhibit the Administration in the Execution of each of their respective Parts; so that, as above, one Creature in each Cherub might have his Wheel his Part, fo that all the other three might concur, go the same Way, go with his Wheel: And as all the four joined, are called a Cherub; so one of the Creatures is called a Cherub; as Ezek. x. the Bull. Ch. xli. So two the Man and the Lion.

The

The Observator insolently insults Mr. Catcott; and afferts, there is nothing to the Purpose in Ezek. Ch. xi. Is not v. 22, 23. to the Purpose, That the Glory of the Aleim of Israel was above the Cherubim, and that he went from the Midst of the City, and stood upon the Mountain, which is on the East of the City? And that there was nothing to the Purpose in Is not v. 18, 19, 20, 25. to Ch. xli. the Purpose, where each Cherub had but two Faces, the Faces of a Man and the Faces of a young Lion? His admired Philo was not so impudent as to talk at this rate, to confound the Original, and the Emblems, cited in Glory or Gravity, p. 107. Philo, p. 665. " It pleased God therefore to erect a Tabernacle, a most holy Building, whose Construction, &c. Moses by divine Oracles had learnt in the Mount, by contemplating in his Mind the incorporeal Ideas of the future Edifice; according to which, as an intellectual Model, the visible Copy was to be planned out. P. 666. For the internal Parts (of the Columns) looked towards the inmost Parts of the Tabernacle, which are Symbols of intellectual things; the external are turned towards the outward Tabernacle, and fignify sensible things. P. 11. What the Mind

Mind is to the Soul, that the Eye is to the Body; each fees, one, intellectual; the other sensible things: But the Use of the Mind in Knowledge is to understand incorporeal things; of the Eye in Light to contemplate Bodies." Philo Life of Moles, p. 606. " He had besides from the Ægyptian Doctors, an occult Philosophy. written in, as they call it, hieroglyphical Letters, i. e. in the Figures of Animals. which they also worshipped as Gods." Not for Attendance. Pug. Fid. p. 133. cited among many such in Hebrew Writings perfect, &c. p. 127. In Glossa Talmud, Cap. 5. Beracot - " The bleffed God gave us the Figures of the Tabernacle and Sanctuary, and all their Furniture, Candlestick, Table and Altars, for spiritual Figures, that we may learn from thence Truths of a higher Nature."

The Image is frequently called by the same Name as what it represents; but the Heathens, as you may see in The Names and Attributes of the Trinity of the Gentiles, called the Names Rubbim, without a 5; so Aleim, &c. and had a double Temple to them. This, among many other Reasons, made a Distinction. The Observator says, p. 17. If I could depend on his own Derivation, I should desire

no more to confute his Assertion. He faith, they were named Cherubim, a Word compounded of 7 che quasi, a Note of Likeness, and Rubbim the great Ones, &c. and therefore he (Mr. Catcott) adds. that Christ, and He only in Propriety when on Earth, was called Rubbi or Rabbi, My Great One. (And as there is nothing but stupid Sophistry in almost every Word he fays, this outdoes all that ever was heard of, How will he do it? by faying --- Now every Like is not the same. Wonderful! No Man now, or ever supposed, that a Similitude and what it represented, were the same. Satan, when he spoke to Eve, knew the Meaning of 3, and applies it to Aleim. The Cherubim were not Rubbim; so Man, who was like, was not one of them. there any che to Rabbi; and then what is Every Like is not the same for? A Type may be like the Original, and not of the Substance of the Original; nay, 'tis impossible, that any Representation could be of the same Substance of the Rubbim. there were Cherubim to exhibit the Three; so there was a Cherub, a Likeness of the Great One to represent One; and every one, who believes, must call him Rabbi, my Great One. Christ, the Man was like,

and the Essence in him was of the same Substance of, and was one of them; yet he brings Proofs of this, and keeps in his Nonsense of uncreated, and annexes it to Emblems, calls it Fargon, and draws Conclusions: One is, that if it means the Trinity, Te Deum is not right, the Trinity worship one another, of which presently; another, that if he means by Cherubim (plural) Jesus Christ (singular) then and then Christ worships the other Persons in the Same Manner and Order, as the other Angels do; which is contrary to the Words of St. Paul, who places him far above them all. (Curfed Infinuation!) who does he place above them all? Eph. i. 20. the Humanity, Him that he fays, was raifed from the Dead.

He says, the Author derives from Che and Rubbim, which he says comes from the Word and says (I see not that Word in the Sermon) and that Christ, when on Earth, was properly called Rubbi or Rabbi; (which the Observator had not observed before) he asserts Rabbi is in Hebrew, My Multitude or my greater Part. He has neither given us Text nor Rule for this. The Hebrew was not the Language writ when Christ was on Earth; but was sometimes spoken then. The Author is

not speaking of Multitudes, or of Parts, but of a Person. I cannot find that ever fingular, was writ in Hebrew, or that there are Degrees of Comparison in a Hebrew Word. But if an be a Great One and Hebrew, and was his Title there. the Jod might properly be added to Christ when on Earth, in speaking, and is writ in Greek Letters, My Great One; or in Syr. Rabboni, My Great One. Then he fets his poor Pointer to work, and tells you a Parcel of Stories about Points, which stand for U' and O', &c. But what stands most in his Way is IM to Aleim and Cherubim; and though he complains fo much of breaking Rules, he will not know the plural from the singular, nor that IM is the fame as 'which he knew not how to write, which is the infallible Mark of plural Masculine, and is confirmed by his Bythner Reg. 31. " The plural Masculine adds to its fingular "." And tho' he would be quit of it, his Reg. 165. which he cites, and the Reference in it does not help him; so they must both stand plural, as proposed in Moses —— sine Princ. p. 95. ibid. p. 108, Instances of plural Words joined. Hebrew Writings perfect, p. 411, 412, the Apostates say, it is not lawful to explain the Cherubim. But to come

come to the Derivation, D is ficut, like; " It is to be remarked that the Hebrew Doctors. as R. D. testifies, thought > Caph in cric a Servile, &c." Heb. Writings perfect. Mayer Philol. Sac. p. 304. "Others finding that this doth not quadrate cleverly, more Subtlely fetch it from > like, and >> and will have Cherub to be the same as like a Great One, i. e. wise, powerful, honourable and glorious. Cornel. a Lap. recommends this Opinion in his Comment on Exod. Ch. xxv. Fol. 540." Notwithstanding this and other Shuffles I have cited, the Apostates in their Writings apply at to Jehovah, as cited above, from Pug. Fid. 394. & in Buxt. Arc. Fæd. p. 132. By his Bythner, Reg. 80. Not. 1. " > for is either a Mark of Likeness, sicut, about, nearly, according to;" Castel. > Gen. iii. ז. באלהים like, as, Gods—like and equal Condition." Chaldee, Buxt. Chald. Lex. כרוב " Like a Boy," one greatned, or grown great. (One greatning or growing great.) Brix. רבב "And it is often a Noun, as we observed above in 27. is elegantly put for Master, Teacher, a great Man, and fuch like, from the many Dignitics found in fuch." Pagn. רבב " fignifies an honourable Man, famous, one esteemed; says R. Dan. called so from the many worthy Qualities he excels in; whence the Jews call a Master or Teacher among them 27, and with the Pronoun, רבי, which in the Gospel, from the Syriac, is writ רבוני my Mafter. Ifai. xix. 20. And he will send them a Saviour and an one esteemed, famous, and he shall deliver them. Jerom. A Defender, and Master," with many Examples. Castel, Arab. Arobbo, " was Master, prefided, exercised the Power and Dominion, governed." The High-Prieft, as cited Glory or Gravity, p. 136. was Gen. xxv. 23. called 27; fo as 127, the High-Priest was as a Type properly called רבי. P. 170, Ex. xxxiv.5. Jehovah, El, 27, &c. 2 Sam. xxiv. 14. ובים רחמו. Glory or Gravity, p. 119, the Heathens had a Temple to the Names under the Title of Title of these Emblems were used for the Names and for the Chiefs; fo Efdr. v. 8. בית אלהא רבא 2 King. vi. 16. Because רבים they are Great ones who are with us. Neh. ix. 19. And thou in הרבים לחמיך. Pf. xxxvii. וו. And delight themselves in רב שלום The Great One, The Pacified. Ibid. xlviii. 3. City בלך רב of the King, the Great One. Prov. xxvi. 10. 27 The Great One, the Former of all things. Isa. liii. 12.

By his Knowledge shall my righteous Servant justify Train to the Great Ones-Therefore will I give him a Part among the Great Ones, and with the Powerful Ones-because he emptied out his Body in Death, &c. lxiii. I. Who is this that cometh in human Nature, with died Garments from the Vintage? This that is glorious in his Apparel? Tys a Carrier away of Captives, [Data, part 1. p. 56. and 231.] in In the Greatness of his Power. I who manifest the Secret in Righteousness. In mighty to fave. Jer. xxxix. 13. xli. 1. The Great Men belonging to the King. I Sam. iv. 4. 2 Sam. vi. 2. I Chron. xiii. 6. Pf. lxxx. 2. xcix. 1. Jehovah - who dwelleth in, inhabits, the Image of the Great Ones. They would wrest this to a fingle Person, which they call the Divine Majesty. There was one Person above, mentioned, Exod. xxv. 22. xxix. 42, 43. xxx. 6. Num. vii. 89. That Jehovah would give Directions to Moses from above the Mercy-Seat between the Cherubin; so in Ezek. cited Hebrew Writings perfect, p. 464, 465. But that, though true, will not do their Business, there were three who inhabited the Cherubim, 2 King. xix. 15. and Isa. xxxvii. 16. And Hezekiah prayed to the Faces of Schovah, and Said, Je-Vol. VI. Bb

hovah Aleim of Ifrael, who dwellest in the Cherubin; thou art Aleim, thou only of all the Kingdoms of the Earth; thou madest the Names and the Earth. So Ps. xviii. 6. I called upon Jehovah, and cried to my Aleim. - And he rode upon one sicut and Great One, and did fly. and was seen upon the Wings of the Spirit. Ezck. x. 20. This is the Animal I faw instead of the Alcim, at the River Chebar, and knew that they were Cherubim. Ezek. xxviii. 14. Thou art like a Great One ממשח The Anointer, הסוכך Protector. The Apostates used the Word in their Evalions, cited Hebrew Writings perfect, p. 331. " In the Book of the Sanhedrim—a certain Heretick faid to R. Idi, it is written, Exod. xxiv. 1. And he faid unto Moses, Come up to the Lord; come up to me, he should have said; if there are not two Gods. He said unto him, This is Methathron, whose Name is like the Name of his Lord;" see the rest, so p. 333. Nizzach vetus, 135. Exod. iv. 16. Thou shalt be to him for Aleim. Chaldeus (Targ.) " substitutes לרב for Master," see the rest. This Word a little before, when Christ came, and ever fince Christ, has been abused and misapplied to the Apostates, and to those who have

have studied the Oriental Languages. They have assumed the Name, taken upon them to fer afide Chrift, to place themselves in his Stead, to direct Men what to believe and do, and have been great Masters and Teachers, as Maccab. i. 14. to fet up the Heathen or Apostate Religion. He trys what the Apostate Jews can say, they have writ Volumes, but can fay nothing. This will not serve the Observator's Turn, he must have to be a Root; see Citations, Glory or Gravity, p. 114. from Servat. Galil. Spencer and Philo. p. 107. "There is Reason therefore to think that Cherub among the more antient Hebrews fignified Power." This will not do neither, he will have it from Arabick, or bring us one Hebrew Word for another, and tell us it is Arabick. Marius de Cal. 272 " A gencral Name for every Figure --- of four Animals- and ran, a Note of Likeness, and an Infant, one growing; a King, from his Greatness and Dignity. Arab. Cherubim the same as in Hebrew. Arab. Carab. to press, compress, afflict, grieve, weigh down, tire out. Schindler, the same. Castel, the same, and 1719 - Cherubim, the Chiefs of the Angels—The Arabians tell you many fabulous things about this Word, being ignorant of the Force of the Hebrew B b 2 Word

Word, Gig." But these will not yet serve him, he wants to hook in are cited in Mr. H--- Use of Reason recovered, &c. p. 272. to join in Conflict, or, &c. כרב is used in Sacrifice, Lev. vii. 11. & al. the Offerer with the Sacrifice, and none else approached, and was, and is used for Believers receiving the Sacrament. Marius, Heb. arp to join, &c. Arab, "the fame as the Hebrew." Observator's Notes. p. 20. Castel. p. 1797. Caraba, Num. 6. This is like the Hebrew Verb 27 ? Quarab, for "Letters of the same Organ are often changed for each other," Bythner's Heb. Gram. R. 1.—" Approaching the Divine Majesty. Placed near the Divine Majesty," and cites Texts. The same Castel. for fear this should not do, has the Impudence under רבב Arab, to give that Word also, after he has given it the same Sense, as the Hebrew several times, to insert "Draw near; drawing nigh; nearness." Byth. Reg. 1. is false, and destructive of the Certainty of the Text. And every Instance is shewed to be false, in one or more of the Translations, in Marius de Calass. and his often is false, without Exception, where it would change a Root.

'Tis certain a Writer or Lexicographer, who had taken the Words of Arabick by Pro-

Pronounciation of the Speakers, if there was a Likeness in Sound, and put them into the Letters of the Alcoran, which have not the same Powers as the Hebrew Letters, might have done all he could, and have made such a Mistake as this. But Castel, who is the most averse to these Truths, of any Pretender to Christianity I ever faw, who has not given any Construction of Febovah, nor mentioned Aleim in his Hebrew; has in the most impudent manner, p. 1797, under Caraba Arab. Num. 6. printed 1. q. ar. קרב " or for-drawing near to, he approached;" and another below, קראב " he came near unto him, and contracted an Affinity with him;" (which carries what the Obfervator would be at, a great way too near) and both are contrary to the general Ulage of the Word ברב by his own shewing, unless he would give them such Offices, as the Apostate Jews would give to them, (cited Hebrew Writings perfect, p. 230.) " Angels of the Ministry, that is, those who stand in the more immediate Presence of God." And so makes what Moses and Solomon called קרש כרשים to be for, and denominated from the Presence of his Deus, and the Figures of fome, I suppose two, קרב each קרב Ap-B b 3 proacher

proacher with four Bodies united, four Visages, &c. and I suppose their Prefences in those Figures; for the Substances of them according to him must be in Heaven, near the Essence of his Deus, and so that not only the Sacrifices, Prayers, &c. without, were made jointly to these Faces; but within that, the Blood was sprinkled, and the Incense fumed before these Faces, or the Presences in them; and that Christ now exhibits the real Blood, and the real Incense, before the three Visages of his Deus, and these two Angels in Heaven. This is full of as many Absurdities, as his Alaha, in his Participle approached, foined. This could not be by their own Right, if it had been, it must have been by Appointment. Even his placed the Cherubim near Eden, if it had been true, would not do, as he dare not say the Efsence was in or near Paradife, unless he makes that Species of Presence which dwelt in the Cherubim, dwell in them, and that he dare not fay, nor dare he make Angels the Seat, and the Carriers of this Presence, nor that the High-Priest sprinkled the Blood and fumed the Incense, before the Faces of Angels, nor dare he apply what is faid, Mat. xviii. to. In He ven their Angels (Agents) do always

ways behold the Face of my Father, which is in Heaven. He may apply if he pleases, 1 Pet. i. 12. Which Things the Angels desire to look into. I had like to have forgot, as a Bull is called ברב changed into jr it must be one who approaches the Divine Majesty. He offers this to fet aside the express Texts of Scripture, he tells you are is in some Sense Great, greater Part; but he prefers the Arabick, those which come near any thing; because all their Divines have followed the Oriental Languages, that is, of Heathens, Apostates, Mahometans, or Papists, and because almost all the East are of their Opinion, and only we stand out. At last, in the utmost Despair, they fall a raving against those who discovered and shewed these Things. About ten Pages before, he talks of Cherubim and Seraphim, praising (what he calls) the Divine Majesty. I find, Exod. xxxiv. 6. without mentioning the Appearance, Jehovah cried, Jehovah, Jehovah, Eland he finds, Isa. vi. 1, 2, 3. faw an Appearance, אדני his Lord Seraphim, and they cried one to another, Holy, Holy, Holy, Jehovah of Hosts. These Exhibitions are standing Declarations, that Jehovah Zaboth is in three Persons, and that Bb 4

each is Holy, &c. So Pfal. xix. 1.cxlviii. 2.—ciii. 21. Neh. ix. 6. The Hosts of the Material Heavens or Names, are an Exhibition of the Persons and Powers of the Aleim, and are said to worship them. I shall defer what he takes from the Revelations a little. These do not prove any Part of his Affertion, and I fhall allow him nothing upon his Word: I suppose, he doth not understand Hieroglyphical Representations, and his Masters will not let him pronounce, or let Fehovah fignify any thing but ארן Lord, and that is applied to Man, and Aleim is but a Mahometan Word, and is a Name for his Deus: So for ought I know, he may make Jehovah praise his Divine Ma-These Things are sufficiently ex-1elty. plained, and I shall not re-print them for him. But as he knew this ground not pass, about ten Pages further he begins with Ezekiel's Vision as a new Thing, and after his Constructions, of which prefently, he tells you, some thought these four Beasts were Matthew, Mark, Luke and John. Then he tells you a Rabbinical Story, which a Rabbinical Commentator, who could not judge at all, or do any thing elfe, had picked up. I can shew him Volumes of fuch, writ by his Brethren,

to get quit of the Cherubim by way of Prevention. But the Learned Mr. Joseph Mede, (to whose Judgment he submits) says that they were four Standards, and that St. John's Visions were the same, and cites Aben-Ezra, and two other Apostates, (what had the Rabbies to do with the Apocalypse?) that the Lion referred to our Saviour; the Ox to Trajan; the Man to Septimus Severus; and the Eagle to Maximinus; and makes their Agreement an Argument of the Omnisciency of God.

His Party already own, that he has outdone his Master the —— when he hath allowed that, p. 8. the Hebrew Scriptures are the Repository of all divine Knowledge; and has taken upon him to bluster and bully one, who has afferted their Meaning in this and other Points; and afterwards comes and says, it may be this, or that, or nothing, and at last refers his incapable Self to the Opinion of another who knew nothing, but still refers to others, &c.

All he produces from the Apostate Jews, their innumerable Constructions and Stories about the same thing, all he afferts himself, his several Offers about one Object, are Proofs that either they, or

he would say any thing to get quit of these Words; but that neither of them knew what to say. So proves he knew nothing of the Matter, nor designed to set Mr. Catcott right; but to evade the Authority of the Scriptures, and destroy the Evidence, he has produced for Chris-

tianity.

Gussetius, in his Preface, joins with Sealiger, that each Hebrew Root has but one Idea; and he shews and gives his Reafons, that they are not to be taken from Arabick, or other Oriental Dialects, nor from Constructions of the Rabbies; and that we are not to depend upon the LXX, or other Greek Versions, nor on the Vulgate, or other Oriental Versions, or on New Versions, nor are we to take the Grammar from any of their Rules, but to examine each Word in the Hebrew Scripture, by the Usage in itself, with Rules, &c. So explodes every one of the Authorities, the Observators have produced, to derive or support their Significations of the Words in Contest.

If these Creatures who call themselves the Observators were but indifferent between Right and Wrong, or had any Inclination to be set right, they might see by the Epithets ascribed to the Cherubin,

fuch

Christ was two of them united.

These Institutions by Hieroglyphicks or Emblematical Exhibition or Representation, under the Figures of four living Creatures, of the Actors and Actions to be and be performed in the Redemption of Man, called the Cherubim, the four Beasts, who were to keep the Way to the Tree of Lives, who had had the Typical Presence the Oracle in them, and the Glory above them, and before whose Emblematical Faces all Emblematical Actions had been performed on Earth, and before whom the Typical Atonement to be exhibited in Heaven had been exhibited in the Type of it, the Sanctum Sanctorum; When the Person of the Essence in Man had performed what was exhibited on Earth, and was gone to exhibit what was to be done in Heaven, and was by Covenant possessed of all Power to rule those he had purchased, destroy the Adversaries,

Adoration, and whose Denomination was He that sitteth upon the Throne, and whose Representative was the Lamb, the very Person the Observator is for setting aside; the four Beasts were to give way, to surrender to the Lamb.

As Hieroglyphicks were framed and instituted at first for Men who had not been taught Languages and Sciences, and were a Species of Evidence which gives the strongest Ideas, and which might be described in any Language; so at last the Apocalypse seems to have been writ in that manner for the better Information of those who had been used to them, and who had these sorts of Hieroglyphicks preserved and standing, but did not understand the Hebrew Language; so for any that should afterwards acquire the understanding of either or both, the one being the Images of the Things, the other the Words for them. So we find in the Apocalypse, which is most of it writ in this manner, when he comes to this Part, Rev. iii. 21. cited Introd. to M.—— sine Principio, p. 218. To him that overcometh will I grant to ht with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

Rev. iv. 2. One fat on the Throne, described, 6. And in the midst of the Throne, and round about the Throne, were four Beasts full of Eyes before and behind. the certain Emblem of the Presence or Omniscience in them. These Creatures. according to the various Scenes, are placed in different Orders, Ezek. i. 10. The Man and the Lion, the Ox, the Eagle. x. 14. The Bull, the Man, the Lion, the Eagle. xli. 19. The Man and the Lion. xliii. 15. And from the Lion of God and upward shall be four Horns: Till then the Presence was in them all, so they all full of Eyes. Here Rev. iv. 7. This is a short Scene, and the Time not to be mistaken. Lion acted without the Man before the Incarnation, and after Union they were parted for some time before the Death, and after the Death of the Humanity till Resurrection; whether after the Death of the Body till its Resurrection the Soul was separated from the Essence, I determine not now; after the Essence had performed his Part, he claimed his Right, and all Power was surrendered. He took the Rule or Government of this System and Man, and took Precedence. After he had left the Humanity, the Influence of the Holy Spirit was upon or in it; fo while

while Life lasted, it was full of Eyes, till it had performed its part, declared all was finished, and given up the Ghost. though there was a Presence in the inanimate Emblems, if after that the dead Body could not be full of Eyes, and act a whether the Soul was so, and acted, I determine not; but I suppose it was full of Eyes, and acted. After the Lion had in Man vanquished Sin, Death and Hell. and assumed the Power, his first Action was to raise the Humanity, &c. and after with or by him executed the rest. The Description repeated, ver. 8. And they rest not Day and Night, saying, Holy holy, holy, Lord God Almighty. 9. And when those Beasts give Glory and Honour and Thanks to him that fat on the Throne. Ver. 10. The four and twenty Elders fall down before him that fat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying—for thou hast created all Things - Rev. v. 5 .- The Lion of the Tribe of Juda, the Root of David, has prevail'd. The Exhibition was changed: The Power and the Administration or Exercise of it was transferr'd. 6. And I beheld, and lo in the midst of the Throne and of the four Beafts

Beafts-food a Lamb as it had been flain, having seven Horns and seven Eyes, which are the seven Spirits of God-And he came and took the Book out of the Right-hand of him that sat on the Throne, (Allegor. Moral. Super Apocalyps. p. 240. " John had heard the Lion and saw the Lamb: The Lamb was slain: the Lamb open'd the Book, and the Lion open'd it. At length, the Lamb who was flain (fay the Elders) is worthy to receive Strength; not to lose his Meakness, but to receive Strength, that he might continue a Lamb and be a Lion.") And when he had taken the Book, the four Beafts and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Incense, which are the Prayers of Saints. And they sung a new Song, saying-For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God Kings and Priests, and we shall reign on the Earth (though hast redeemed us has been apply'd to the four Beasts, yet 'tis only to them who were of Kindreds, Tongues and People, which three of the Beasts

Beafts were not, so hast made us (MS. A. επ αυτον) Kings and Priefts. Yet ideally speaking, the hieroglyphical Representations, and the Priests had been Residentiaries, Hostages pawn'd to every Tribe, &c. for Christ's Performance; and when Christ discharged himself, and the other Aleim, from the conditional Execution; he also redeemed the hieroglyphical Pledges, and the Priests; paid what their Institutors and they were pawn'd for, and thereby freed them, and proved them to be what they really were, Representatives of a King and a Priest; besides redeeming the Priests, among other Men, from their Sins, &c.) V. 13. which the Observator cites, And every Creature—heard I faying, Bleffing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, and the four Beasts said Amen. 6. 1. And I saw when the Lamb opened one of the Seals, and I heard as it were the Noise of Thunder, (Voice of God) one of the four Beasts, faying, Come and see. 7. 9 .- food before the Throne and before the Lamb -cryed-Salvation to our God, which sitteth upon the Throne, and unto the Lamb. 11. And all the Angels stood round

round about the Throne, and the Elders. and the four Beasts, and fell before the Throne (which had the new emblematical Exhibition upon it) on their Faces, and (as predicted) worshipp'd God-15. And he that sitteth on the Throne shall dwell among them. 17. For the Lamb, which is in the midst of the Throne, shall feed them. viii. 3. And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense (which the four Beasts and the Elders had before) that he should offer it with (add it to) the Prayers of all Saints upon the Golden Altar which was before the Throne; and the Smoke of the Incense, with the Prayers of the Saints, ascended up before God, out of the Angel's Hand. Vid. Ps. 141. 2. Fer. 17. 26. Rev. v. 8. o al. cited Glory or Gravity, p. 167. The Use of Reason Recovered, p. 259.

As the four Beasts and Elders had preserved the Incense, or Prayers of Believers; so some had preserved the Wrath of God against Unbelievers. Rev. xv. 7. xvi. 1. For one of the four Beasts gave unto the seven Angels (a sufficient Number of Agents, or &c.) seven golden Vials to involve. VI.

flict it upon them. ——— xiv. I. Lo a Lamb stood on the Mount Sion. 3. And they sung as it were a new Song before the Throne and before the four Beasts and the Elders—The first Fruits unto God and to the Lamb. xix. 4. And the four and twenty Elders and the four Beasts fell down and worshipped God that sat on the Throne, Saying, Amen, Alleluja. The Reasons why there were two Cherubs upon the Mercy-seat are given. Those in the Sanctum Sanctorum of the Temple are not explained. In the first Exhibition of this Manifestation, in Ezek. Ch. i. The Man, as a Prophet, and the Lion joined with him, was plac'd foremost, then the Bull, then the Eagle. The next Exhibition, Ch. x. the Bull first, when he was to take Vengeance on the Man, next after the Bull the Man, who was to act and fuffer the Part of the Priest, next the Lion; fo there their Faces are not exhibited united, and laftly the Eagle. The next Exhibition, Ch. xli. only the Man and the Lion, when they contended for, or were possessed of, the Palm. The next in Revelations, when the Lion had conquered, and the Man was suffering, the Lion was first, then the Bull, then the Man, and lastly the Eagle. After that the Lion and the

the Lamb had the Throne, to the End of the Revelations. In Heaven the Man is described, Pfal. cx. 1. The Lord הוה faid unto אדני my Lord, set thou on my Right hand, until I make thine Enemies thy Footstool. ver. 5. ארני על On thy right hand shall subdue Kings in the Day of his Wrath; fo between these two till I Cor. xv. 28.—But to return, Revel. xix. 9.—Bleffed are they which are called unto the Marriage Supper of the Lamb. xxii. 14. And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb. 22. And I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it. Here all emblematical Temples were at an End, when he that had all Power dwelt in the Lamb. 23. For the Glory, (his Name) of God did enlighten it, and the Lamb the Light thereof. 27. But they which are written in the Lamb's Book of Life. xxii. 1.—Proceeding out of the Throne of God and of the Lamb. -3. But the Throne of God and of the Lamb shall be in it. I must add a few Queries.

The Apostates make the Cherubim the Throne. St. John places the four Beasts upon the Throne. If they were Creatures.

tures, and not Emblems of those who were uncreated (Man excepted) and had not a Presence of those they represented in them, what Business had they upon the Throne, with the Lion and the Lamb, the changed Name, who were in the Midst of the Throne and of them?

If they were Creatures, how comes it that they are described to be full of Eyes, as the High Priest's Garment was, and as the Cherubim, Ezek. x. 12. were? Never any Creature had this Attribute, but the Lamb, in whom this was fulfilled, who both in the Old and New Tes-

tament had seven Eyes.

And he [the Lion, and the Man the Lamb] came and took the Book out of the Right-hand of him that sat upon the Throne—The four Beafts and the four and twenty Elders fell down before the Lamb. Did he not by opening the Seals, typically exhibit the Manifestation of the Redemption of Man, the bringing to View what lay hid in the Decrees of the Aleim? Did not the typical Presence, under the Law in this form, surrender to the real Presence of the Essence in Christ, the Lamb under the Gospel? -- Having every one of them Harps and golden Vials, full of Odours, Incense, which are the Prayers

Prayers of Saints; which was put into the Hands of one Agent, and he offered it for all. According to our Observator, these four were Angels or Apostles, or three of them Emperors, and the Elders were certainly Men. I doubt, the Obfervator has learned fomething more of the Jesuits than Juggling; perhaps he may want the Prayers of canonized Saints or Absolution, every Month, as his Brother Toland had, when he writ as the Obfervator doth. I wish he may make as honest a Confession before his Death as Toland did. If we allow him, that any of these could make the Prayers of the Saints acceptable, (or if from modern Writings, we allow them to be Guardian or Tutelar Angels) we establish Popery. It was the Business of the Aleim and typical Priests, to make the Prayers of the Saints fit to be offered to him who could make them be accepted. Incense, the Actions of Christ, which made the Prayers of the Saints acceptable, had filled the Hands of the Priests, and had as a Type been offered before thefe typical Faces, to make them smell sweet, and was in their Power, and now they were to Surrender, to give it up to him who offered the real Incense.

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And all the Angels stood round about the Throne, and about the Elders, and the four Beasts. The Observator's Tool pretends, for he knows nothing but what the Apostates tell him, that the Powers in the Air, which, they say, were created, and Moses says were mechanically formed the second Day, were Angels, and make the Cherubim some of them; and so Jehovah Aleim Zaboth, Lord God of

Angels.

He finds the Definition of Jehovah in the Sermon, a Being with Powers, or that which cannot but be, and Being must have all active Perfections. He is reduced to the pitiful Shift of taking one Part of the Definition, and leaving out the rest, to make a stupid Comparifon between the Perfections in Febovah, and Philo's Deus; and what he calls his two Powers, which were personal, and as hath been proved, must be powerful Ones, though there were four in each of the Cherubim, or in each Cherub. If he will allow them to be a Species of Intelligent Beings out of this System, and that the Apostle St. John is here speaking of them, (though he knows not whether they were or no; as you may see Hebrew Writings perfect, p. 450, 451.) how could

could all of them beround about the Throne, and four of them upon the Throne? If they were Evangelists or Elders, how could twenty-four be about the Throne, and four of them upon the Throne? If three of them were Emperors or Kings, what had they to do, or the Evangelists, or Angels, with that Person of the Esfence, which was in Man, and the Man called the Lamb upon the Throne; or how came any of them to be full of Eyes? Oliver's Porter never came up to this Degree of Madness; this in poor Mede, who could do nothing else but copy from Rabbies, was copied Madness. But 'twas in the Apostates, a Mark of Despair, and of studied Malice, to all Beings, who have a Possibility of acquiring Happiness. These Figures are constantly called by Believers and Heathens Aleim; and so the Significations of them must stand or fall together. If two of the Aleim were created Angels, how came they there at the Creation before the fecond Day, before they were created? And if they had been created before, what had they to do with, or what could they do in Creation? Could not those, who were full of Eyes, see better who was in the Lamb, which had been flain, and was alive, when they paid Cc 4

the same Worship to him as they did to Ocos, than the Owls the Observators?

The different Times, so Scenes, each Vision exhibited, the Difference in Expression of the Objects worshipp'd, why some
worshipp'd at one Time, and not the others,
&c. Of the comparative Degrees of
Worship, some of those exhibited, paid:
The different Declarations the several
Parties exhibited made, what those several Differences signified, are to be proved
from other Parts; some of them now
writ, but not publish'd, which I shall not
meddle with, lest the Observators serve
me as they did Mr. Catcott, about the
Titles of Christ with the Jods in them.

He, p. 28. says the Sermon says, Phinowas the first Perverter, by his Allegories, of the Hebrew Scriptures, and was the common Parent of all Heresy. He says no; Philo has said, there were some before him who dealt in Allegories, &c. If he had not said so, he had stood the first upon Record. Where is his Evidence? Well, the Books either never were, or are lost; Allegories were in Use: Well, does he shew that any of them perverted the Scriptures? No. If he was not the first Practiser, he was the first Publisher; see Glory or Gravity, p. 97. He endeavours to prove by

by Philo, that there were some of their Religion before Philo. He shews from the New Testament, that the Sadduces were before; and, as another Piece of his Wit, that they denied that the Cherubim were either Angels or Spirits, (none ever thought they were either) What they denied, I suppose, he has seen in the Religion of Satan, p. 52, 53, &c. If Philo had not convey'd what he has done, notwithstanding the sew Hints in the New Testament, his Children, nay even the Masorites, would often have been at a Loss to have found Evasions to the Text.

He, p. 29. wanted an Opportunity to fhew, that Philo had the same Sentiments of the Trinity, as he has, Excellent Notions of the Trinity, of the Logos; so the Heathen Plato; and that antient Herefies were either concerning the Trinity in general, or one Person in particular. He has declared what he would have made Herefy; but we will take no fuch Evidence. I suppose, 'tis one of the Proofs of the III-nature of our Friend, that, after the vast Labours of Dr. Mangey, the charitable Disposition of his Subscribers, to whose Judgment, I suppose, the Observator submits, that he will will not allow Philo to be an Orthodox

Christian.

21. The Sermon fays Carath has never any other Signification but to cut, or to cut off. The Observator says, this may be allowed, when 'tis not joined with the Word ברית or Covenant, but not then. This is a mighty Concession: we have allow'd, that when the true Construction interfered not between Apostates and Christians, they were used; and when they proved the chief Points in Christianity, they were altered. He makes the Covenant eternal, when he fays, there was but one. So Man could not then be a Party. We fay the Covenant was before the Creation, and between the Rubbim, so Aleim; and the chief Affair between the Aleim and Men. was to exhibit the Covenant, and cut off the Purifier. What Reasons for altering these Words? The Observator says, in Latin, the Verb ferio, &c. which had been explained by the Author of A Letter to a Bishop concerning some important Discoveries in Philosophy and Theology. is from ברר or ברר to purify. The Observator says our Lexicons all derive it otherwise; but tells us not from what: then brings his Catsfoot, to prove, by the Points

Points of the Apostates, or other Languages, that he has a strong Inclination to make it a Participle passive purified. It is indeed the merriest lest of all, that he, who talks of finding Faults in Constructions, pretends not to know, that a Hebrew Word conveys the Idea in the Action, Perfon, or Thing, and fo is applied to each Action, Person, or Thing, that has the fame Idea. And that though a Participle be sometimes used for a Name, when Paslive tis always distinguished by a Vau in the third Order; and, that in despite of Pointing, this Word is applied, Pfal. ii. 12. to 72 the Pure One, that joint Perfon, who was to be Jehovah and Adam, with a Precept to pay him that Adoration, which, in Hebrew and Greek, was paid by the Word Kis, and is apply'd to Soap; neither of which was purified, but each a Purifier: and yet for all his Jest, Soap was not cut off, nor was it Christ. If this Word had belonged to one of Philo's Powerful Ones, or to one of Clarke's two Creatures, it must have been purified. P. 33. He congratulates the Difcoverer of the other Titles of the Redeemer with the Fod, inserted in the third Place, calls it an ingenious Observation (a high Complement to one of his Madmen.) But though some of them be Epithets, thets, with which Jehovah is joined, as cited in the Use of Reason Recovered, p. 32. Jehovah property and others elsewhere; as p. 106. The his Grammarians and he are for having them all suit a Creature passive, and not active; and though besides for last in said Use of Reason recovered, p. 135. the Participle passive is cited, and is frequently used singular, plural, &c. The Word singular, plural, &c.

cerning Religion, &c.

Citing and allowing fuch a Text, admits, nay positively proves every thing in the Sermon. He admits, that Mankind was, by some prior Action, and by the Sentence of some superior Beings, accurfed; and that whoever Christ was, he was accurfed in their stead, to take the Curse off them. So he allows Religion arose, and Man was saved, from Christ's being cursed: And he must admit, because 'tis fully proved, that one Man could not redeem another; and he admits, that taking this Curse off Men purified them, made them innocent, clean, &c. This proves, and he must admit, that ברית and all the Titles of Christ, with the Fod in the third Order, are truly construed; and as a Person of Jehovah is added to many

of them, that proves, and he must admit, that that Person of Jehovah, who was in the Man Christ, was the principal Agent, and was as is proved, and he must admit, and was as is proved, and as it is proved, that this was by Determination of the Aleim, before the World began, this shews how they came by their Name, and all this Scene exhibited in the Cherubim, &c. and typically personmed by Men, before their Faces, from Aaron till Christ sinished it. He must admit them; and all the Types, &c. as construed.

He, p. 25. pretends, he cannot imagine what is in Dispute, what Cause Mr. Catcott was maintaining. If this-If that. He has once faid something near Truth; -If others are as ignorant as myself, I am sure, that he can have none at all. The Sermon tells him plainly what was the Cause, and what had determined it. The Issue was, whether Christians, or the Apostate Jews and their Followers, were in the right. The Texts, in the Sermon, convict the Apostate Jews of the highest Crimes Men can commit; Christ has given Judgment, and executed one Part of the Punishment upon the Apostate Fews. The Observators deny not the Facts, knew their Excuses which they would offer in Evidence, had been rejected jected by Christ and Christians, but defire that you would not think them the Children of Hell, whom Christ calls so; but believe the Observators, that they are mad, who are not as they are; and take their bare Opinion, that the Profecutors are mad; and that the Evidence in the Texts, are not to be read nor understood, but as they, and fuch as they, who are convict and sentenced, please. They had better fay, they have excepted against the Evidence of the Writings of the Aleim, because they are Enemies to the Apostates, for denying them, and fetting up an imaginary Deus; and only produce the Evidence of the Writers of the Apoltates and of Mahomet's Scribes, for he could not write: If they could fay, they were of better Authority, or but indifferent; for without their being both, they cannot be produced. The Apostate Jews expect for themselves, or their Issue, a temporal Dominion over all this World; and further, that their Messiah will give them the next. The Mahometans have almost half this World, and expect their Prophet will give them the next. Our Apostates expect nothing here, or hereafter, but what they can lay their Hands upon. Their Word God, signifies Good; their God is what they

they suppose their Good. Their King is any Instrument which will give them that temporal Good. Their Religion is a Farce; and future Expectation, without punning upon the Phrase in Scripture, never entered into their Hearts. These Gentlemen, as things go, are modest, because they think the Execution is at a Distance; some make game of these things when they are going to the Gallows, and others, when they are

going to the D—

He feems to make those who blaspheme. &c. only fit for Bedlam. When there were feveral joint Emperors at Rome, or al. would it not have been Treason to have denied any one of them? Would it not have been Death among the antient Heathens, who worshipped the Names, to have denied the Being and Power of Light, and of the Spirit? Would not any one think, that I had put an impossible Case, if Sir I. Newton and the — Society, had not denied the Existence of the Substance of Light, and made it only a Property of Fire? And those alive now will scarce believe their Senses, and own the Existence of the Spirit, and scarce yet will own the Power of either of them. two of the Aleim extinct, or do Men prefer themselves to them? I Sam. ii. 25. If

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one Man sin against another, the Judge shall judge him: But if a Man sin against Ichovah, who shall intreat for him? Notwithstanding they hearkened not-because Jehovah would slay them. Is there not a Place typically called Newgate, and another called Tyburn, for those who set up Pretenders, who clip off the King's Names or Titles in his Superscriptions, or deface his Image on his Coin? And as the Subjects have no other Security for Lives or Estates, but by Evidence of Records; and as there can be no other Way of preferving those Records, but by rewarding those who keep them, and punishing those who attempt to alter or invalidate them; why should not such come in for a Share?

This is the Fruit of tolerating the Apofate Jews among Christians, granting them Liberty of Conscience. This is their Moderation, when their Imaginations are exposed, and their Progress in Danger of being totally stopped. The Roman Catholicks, with the severest Laws, cannot prevent their Insections; was Indulgence

the Way to do it?

They own, *Preface*, p. 4. they have been enquiring after Mr. H— Character; and yet they will not own they have seen, and p. 35. declare they will not look into,

his Works, because that would have obliged them to have done many things they cannot do, or to have let somebody else have made Observations. If they pronounce that Author mad in Print, by Hearsay, I fear they are acquainted with the Practices of the Waltham Blacks, shoot those in the Dark, who defend their Ma-

sters Property.

But what Disgrace is it to be in the Opinion of an Atheist, mad? When Festus, though in a high Station, had never heard of these things, heard St. Paul speak of them; he judged that divine Orator to talk like Men in Bedlam, to be mad: But St. Paul soon made him tremble, and adjourn the Cause. Indeed St. Paul allows, aparallel Case would naturally produce that Essect, I Cor. xiv. 23.—And all speak with Tongues, and there come in those that are unlearned, or Unbelievers, will they not say, Te are mad?

Nothing is below our *Droll*; who ever fupposed a Man could sufficiently clear any one Article in the Compass of a *Sermon*, much less many? There is as much printed for this Cause, as will take in those who are willing. The Authors pretend not to work Miracles, take off the Curse, convert *Apostate Jews*, much less to revolve. VI. D d

convert their Disciples. We have some Hopes of Mahometans, because they were brought in by Force. P. 34. Tis no News to tell us, that most of our Books will be useless; our Friend has told us that long ago, in his Introduction to M. sine P.

p. 24.

P. 31.—Though it is mentioned to prove a true Doctrine, yet it doth only serve to give the Enemy thereof a greater Advantage, as if we wanted better Arguments to Support it - Suppose Lucifer, when he had feduced those, who after followed him, to set up for themselves, should have transformed himself into an Angel of Light, and had been infinuating something of their own Power among those who stood, and called those who fell, Enemies, and some of those, who stood, should have afferred some Manifestations of the Power of the Aleim over them, would he not have faid as above? Though, &c.—So p. 39. he cites St. Paul's Advice to Believers, Phil. ii. 1, 3. -Let each esteem other better than themselves. Are Believers, to do this to professed Apostates?

The Observators have not seen this, do not understand that; whether they act a Farce, and pretend they cannot see, or

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the Curse is upon them, and they really do not see; as others can see, I shall not spend any Time to cure one of either fort. How should they expect to see any of these things in Classicks, in Rabbinical Books. or in their own Heads. Education has been afferted to be the only Cause of Religion, of Superstition, &c. Why may it not be asserted in Men thus educated, to be the Cause of Atheism? They should have feen and understood almost every thing, that pretend to be Judges about these things, and bully others for making Mistakes. These things are but lately discovered, and they are so terrible to them, that far from reading and confidering them, they are in Agonies at the Sight of them, and can scarce have Patience to look at them. Would any have objected against a Layman's meddling with the Scriptures, because he had not Time? who, perphaps, has spent more Time that Way than any Clergyman alive has done (though Time is not always the Measure of acquiring Knowledge, much less of recovering the Systems of Knowledge, which were lost many Ages ago) and diffuade others from minding him; when but t'other Day, they would have made Sir I. N. who had spent all his Time about Bubbles and Dd 2

Cobwebs, and only handed out a few Scraps from *Clarke*, who could neither of them read, a faithful Interpreter of the

Scriptures.

Does any General of an Army challenge, and persuade an Officer in the Enemies Army, to leave his Fellow Soldiers and Artillery, and fight them single Hand, and call him mad if he do not? Would any honest Man have fallen foul upon a sew naked Words, when they knew there was much writ about them, till they had seen whether the things were proved? Would any have brought in their Forgeries, till they had removed what had been said against them; or quoted Arabick, when they must know it had been contested and yielded?

Besides their Treatment of Mr. Catcott, they treat the Corporation of Bristol, his Hearers, and all his Christian Readers, not only as ignorant, but as Ideots, as if they could not understand a Sentence concerning the first Points in Christianity; and, as if the Observator could juggle Mankind out of their Senses, asserts, that the Foundations of Christianity are things not to be understood, talking about them will make Men Enthusiasts and Atheists, when they themselves are such, and have made

others

others such. For if there be no such single Person as they imagine, their Imaginations do not prevent, but make them

Atheists, without Aleim.

You exclaim against the Pope for ordering Penance to be inflicted upon Offenders, for excommunicating those he calls Hereticks; and yet you, Imaginers, do the same every Day. If a Man be a real Jew, a Confessor, you turn him out of your Synagogues; if he holds any thing, that the real Jews have given him, you make it as uneasy to him as you possibly can, and suffer him not to acquire any thing you can hinder him of; and, if it were in your Power, you would deprive him of his eternal Inheritance.

If Mr. Catcott had, or I should explain every Hebrew Word, in every Variation through the whole Root, in the strictest Expressions the English can afford, they would treat those English Words, or Expressions, as they have done the Hebrew, which they have compared with, nay derived and construed from that Jumble of Forgeries, they call Arabick, put the divine Writings upon the Level, nay below any Rifras: Compare the English with the Dutch, or, &c. insert, transpose, suppose, &c. make Work for their Dd3 Lives

Lives and mine; such as have followed them, have made them what they are. I'll trust the Understanding of my unbiassed Readers, and leave it to them to judge of the Authors and their Works. I have shewed the Readers of the Observations, who read mine, how to understand them,

and judge of the Authors.

If any one of my Readers slick at any thing I have given in short, I have referred them to Books where they may find it explained. Those Books are now perhaps in as many Hands as Bythner's Grammar is; and those who have read them will foon set the Unlearned right. p. 34, 38. When the Church, or the Divines, by admitting the Traditions and Opinions of interested Men, were not sound, but corrupted, How came Mr. Wyclif, whose Family's Seat is near Mr. Hutchinson's Home, to be wifer than others, and reject Popery? Did he allow pretended Traditions from the Fews, from St. Peter, from the Church; Expressions in their Liturgies, human Rules, or even their Laws? Did he regard what those skilled in the Languages of the Apoltates, which you call the Oriental Languages; what the Chiefs of the Romish Church, what their Commentators; or if they had had fuch Fesuits as we have now, had faid, or their calling him Names, or even their Curses? Did not he make all their Books be burnt? What then? Mr. H—— guessed at such a Turn seven Years ago in the Introduction to M— sine Prin. p. 24. Did not Wyclif's Doctrine force even Kings and Queens to come in, to reform; and have not those who offered to look back been

expelled ?

The Greek, as well as the Hebrew, a few Years after the Publication of the New Testament, was lost. Indeed, there are many Writings in that Tongue, and some about the Subjects in the New Testament remain, and none but the Text in the Hebrew; but they all lay uncultivated till lately. If the Popes had made as many Alterations in the Constructions of the New Testament, by pretended Traditions, Pointing, or any other Method, without defacing the Text, to serve their Turns, as the Apostates have done in the Old, would any have stuck at exposing them and rectifying the Faults?

Why might not a Layman do either of these? And why do they assert, p. 37. that it is not as lawful to hint at, or name the Works of a Christian, in a Sermon, to prove Christianity, as 'tis for a Mora-

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list to cite all the Infidels preserved, who, for want of Religion, made that a Succedaneum? Who ordained the Rabbies and Mahomet: Were not they Laymen? And do not you cite them to prove your

Religion?

They, at p. 38. direct how, and what the Clergy shall preach. If ever Man preach upon Hebrew Words, which will accord to their Rules, agree with the Apostate Jews, with Arabick, &c. so that there can be no Exceptions, it must be about fuch things as the Apostates supposed did not oppose their Religion. What Texts, Words, or Constructions, can be without Exceptions, as long as there is a Word like any of them in any of the Mahometan Countries; and the Apostates have the Translation of them, and the Observators the Application of them? No Evidence, Usage, nor Rules from the Text, will hold against their Religion, if you will let them be Judges.

If the—be Atheists, and all their Sophistry, Railing, and calling Names, be used to deter *Clergymen* from examining the *Scriptures*, then my Labour is not lost

in exposing them and it *.

Who

^{*} The Reader will please to recollect that the Observa-

Who are now to be Judges in this Affair; and from whence, and upon what are they to give Judgment? Those who will not read Mr. H——— Works, but only read a few Scraps of a very sew Accounts of things, upon which he has writ? Does any one try a Cause with Scraps of their Evidence? An Attorney may make a Brief, a Reference to the Evidence, but the Whole, and the Arguments of the Council, for every Part of it, are to be heard.

Plague me, and the World, no more with Arabick and Pointing; if you do, I shall treat you in another Manner; nor with insignificant ambiguous Words; but say, I believe, and can prove, from the Hebrew Text, that the Essence in Christ, and the Holy Ghost, were not Coeval and Coequal in Power with the Father, or that there is but—Person, that has all Power, and that the others—are Creatures, or, &c. Who, by Name, has proved it, in what

tions on which these Remarks are wrote, were so extremely low and abusive, that if there had not been Reason to suppose some higher Hand than his who handed them to the Press, concerned in them, the proper Answerer would have been one of your Bilinsgate Orators: But the supposed Author it is pretty well known was ashamed of them, and the Cause he wrote in, asterwards.

what Books, and Pages, and by what Texts? If you stick at that; what Distinction you make in the Persons other than acconomical, and produce your Texts.

Advice to study the Oriental Languages may be right, if rightly used, to discover the Villanies and Evasions of their Authors, and to detect and avoid them. So it may be to read the Books of the Papists, nay even of the Moralists, if one had a long Lease of one's Time, and were not answerable for mispending it, or could find no better Employment.

ran, which the Mahometan Priests have preserved, be to determine the Sense of the Words in the Bible, let the Mahometan Priests have tan Priests have the Livings, and let

them teach us.

If Bythner's first Rule for the Hebrew be allowed, the Language is at the Will of every Villain. If it takes in Arabick, it may as well take in all the Languages in the World; and no Word in any Language signifies any thing; and we must look back to the first Method, to Hieroglyphicks and Tradition, and from thence to the Pope, and then to the

You attribute it to your Conduct, that your Party is numerous and strong, and

has lately increased. I must not allow you too much: I must do Justice. Scheme came first from the Devil, and is the Darling of those, who, through Pride, aim at being reputed to be what they are not, and cannot be; and is adapted for, and will be always a Bait, which will catch Men, who have neither Resolution to acquire, nor Submission to be taught from those who have acquired; who know not, and will not take Information from Revelation, what they are, and in what State they are, and consider not, that their Imaginations, or the Approbation of others, are not to be the Rule by which those Persons, who have infinite Wisdom, and infinite Power, are to judge of the Behaviour of every one to them here, and thence to determine their Fate to all Eternity. And as Pride, which keeps them in Ignorance, is natural to those, who are rich, or in high Stations, or only suppose themselves learned or wise, are so in other Knowledge, which has no Relation to this, in Science falfly so called; and those who have nothing either without or within; follow Power, Pomp, Shew, Numbers, &c. it gives them such scornful, brutish, headstrong Tempers, that 'tis impossible to cure the one, till they will **fubmit**

submit to have the other cured. We hope that this Light, which the Observator in his Preface, says he expected foon should, never will go out; but that it will, among Men of common Sense, prevail against the present Scheme. The implanted Desire of acquiring Knowledge in perfect Man, and the Pretence of the Devil's shewing them how to come at it, was the Devil's Bait, which seduced him: So as it is shewed that we are possest of that Treasure, and can convey all Knowledge, that is necessary for fallen Man, we hope it will be a Bait to retrieve such of fallen Men, as are capable and willing to look into it. The Observators Drol, by their Advertisement, in the Craftsman, October 2, 1736, for the fake of a Sneer, has made one just Observation; and also owned this, in owning, That as foon as any have tasted what Mr. - has offered, their Palates naufeate such filthy Stuff as the Masora, &c.

As the original Sin of Adam was effectual to Death, &c. to all his Posterity; so the Crime of Ham, who ridiculed him, who had been the Instrument to preserve the Races of Men, fell upon all his Posterity; and they are Slaves to Servants to this Day. So the Crime of Nimrod, and his, and their Posterity, who adhered to

him,

him, was upon all their Posterity. So the Apostate Jews and Mahometans, who followed them, are still Slaves; and those, who have followed you, if they do not take this Opportunity, are like to be Slaves

during this World.

I hope this will be a Warning for others. to deter them from attacking an advanced Party, when they know not what is in the Rear. You fee what you have got by bullying about Things you know nothing Did you intend to have it proved, (to pass over other Things) that he who was אלוה, was to come in our Flesh; that Christ was not to meddle with the Constructions of the Hebrew; that He, who was to lit upon the Throne, and the Lamb flain, was to have all Power, and all Honour, &c. paid to them, for redeeming Men; and so to set all your Succedaneums aside? How filly will the Old Women look, when they fee these Things, and others which will be added, as Deut. iv. 7. הרבים קרבים שלהים

I return my Thanks to these Gentlemen for exposing their Cause, and their Evidence, and their Conduct, and bringing the Cause to an Issue, and forcing the Learned to give Judgment, that none need be under any Apprehension of what

they

they can do; but may fafely profecute the Study of the Scriptures, and make themfelves wife unto Salvation.

I thank them for all their Quotations, all their Comparisons, all their Applications, all their Sneers, they always fall upon the Party, who is in the wrong; and he who conquers generally had them to find, when he had done his Work. As my Studies are not turned that way, if they had not provided me, I should have been at a loss.

These must be some poor Owls, who will not see the Light, who cannot see the Difference between Things present, and at a distance, but judge the nearest the greatest; who have got good Livings, and expect, if this go on, there will be some Enquiry into Qualifications and Actions, so make all the Noise they can to prevent it; tho' they judge no better in that, than in the rest; for 'tis the most infallible Method to haften it.

Those who have from Children been taught to understand Things, by given Rules, and never confidered when they came of Age, whether those who made the Rules, were Friends or Foes; or whether those, who taught them, had ever confidered, whether they were right or

wrong;

wrong; nor ever took the trouble to examine for themselves, make it a Wonder, how one, who was never willing to take any thing in that manner, but was refolved to see for himself, made a vast Number of Observations and Collections in natural Things, thirty Years ago, and has ransacked what is printed, should see Things in another Light, than they have done? 'Tis millions to one, that no one Man should make such an Attempt; and if Millions had seen, as he has seen, and as he fees, 'tis millions to one, whether one of them could have endured the Labour of making Observations in Things and Books, and durst have published an Universal System, in opposition to the Notions of all the Men which are past, and preserved, or in Being, in his Time. Of hundreds of millions, there was not above two or three, who durst fay, that the Airs, the Names were not Aleim: Of vast Numbers of millions of Turks, scarce one durst say, that Mahomet, tho' he had given no Evidence of his Mission, was not the Prophet. Of vast Numbers of millions of the Apostate Jews, since the Dispersion, scarce any one has, for any thing that appears to me, become a real Christian. For many Centuries scarce one durst durst oppose the Errors in Popery, till Mr. Wyclif stood up. 'Tis not difficult to shew what is wrong almost in any System, raised or explained by Man; but the Difficulty lies upon each who reforms, to substitute what is not only better, but what is not liable to any material Objection in its stead: When such a one appears, and performs it, 'tis no wonder, that every Dog barks at him.

Your Party were afraid, that the Anfwerer should force you to beg Pardon in Print, of the Persons you have abused. I like Moderation between Man and Man; yet I am doubtful, where one attempts to damn others: But be that as it will; your flicwing that the Sermon, which Mr. Catcott preached, and the Corporation of the City of Bristol printed, in proof of Christianity, is the first that was unanswerable, and cannot be evaded, is the greatest Honour that you could do, or that has been conferred upon a City, fince Printing was invented. And I think it sufficient for them; and 'tis below the rest, to take any Notice of any thing you can fay or do.



